



John Breckinridge

PARAPHRASE

ON THE

ACTS OF THE HOLY APOSTLES,

AND UPON ALL THE

EPISTLES OF THE NEW TESTAMENT.

BEING

*A Complete SUPPLEMENT to DR. CLARKE'S PARAPHRASE on the
FOUR GOSPELS.*

WITH NOTES, AND A SHORT PREFACE TO EACH EPISTLE;

SHOWING

The Occasion and Design of it; with the several ARGUMENTS set at
the Head of each Chapter.

AND

A GENERAL INDEX to all the Principal MATTERS, WORDS, and PHRASES of
the New Testament, excepting the REVELATION.

D FOR THE USE OF FAMILIES. *AL*

IN TWO VOLUMES.

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CATHEDRAL CHURCH OF SARUM.

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TO

THE RIGHT REVEREND FATHER IN GOD,

CHARLES, LORD BISHOP OF NORWICH,

AND

CLERK OF THE CLOSET TO HIS MAJESTY.

MY LORD,

NOT only the relation I have the happiness to bear to you, as my Reverend Diocesan, but the just sense I ever had of that truly religious wisdom you have exerted as a bishop of this church; and the difficult and constant part you have acted in Parliament, under the most critical juncture of affairs, may, I hope, warrant my address of the following papers to you.

Your Lordship's great abilities, and known disposition for advancing of whatever tends to good learning, real piety, and the true interests of our reformed religion, is what gives heart to any sincere (though but mean) contributor to sue for your favourable protection.

My

the *Jewish* law; but to others that knew him better, they represented the apostle as one not immediately commissioned by Christ, as Peter, James, and John, &c. were; but to be an apostle at *second-hand*: thus derogating from the authority of his *commission*, and the certainty of his *doctrine*. This will give the reader the true spirit of the several expressions which tend to vindicate both his *apostleship*, and the sincerity and consistency of St. Paul's behaviour in the controversy handled in this epistle; as of Chap. i. 1, 8, 9, 10, &c. to the end; the whole *second*, and the twelve first verses of the *fifth* chapters, with the 13th and 17th ver. of the *sixth* chapter: in the two latter of which chapters are some *practical* exhortations, designed chiefly against the animosities and great partialities that this dispute had bred and ripened among them.

C H A P. I.

* This Epistle was written in or about the Year of our Lord 58.

† See the Preface.

*The Title * the Apostle gives himself, levelled against the suggestions of their False Teachers of the Judaizing Faction. He wondereth at their relapse from the true Christian Doctrine of Mens being justified and saved by the Christian Religion alone, into the Jewish Principle of the Necessity of the Ceremonial Law: To cure them of which Prejudice is the main purpose of this Epistle. His Answer to the Insinuations against the Authority of his Commission †, and the Sincerity of its Preaching.*

A. D. 58. I PAUL an apostle, not of men, neither by man, but by * Jesus Christ, and God the † Father, who raised him from the dead.

I Paul who am a Christian apostle, nor by any favour or authority of *men*, nor receiving my commission by the choice of the other *apostles*, as Matthias did; but having it from the extraordinary-

traordinary * and exprefs revelation of Jefus Chrift himfelf, and God the † Father who raifed him from the dead ;

A. D. 58.

* Acts ix. xxii. & xxvi. chap. † Acts xxii. 14, 15.

2 And all the brethren which are with me, unto the churches of Galatia :

3 Grace be to you and peace, from God the Father, and from our Lord Jefus Chrift.

4 Who gave himfelf for our fins, that he might deliver us from this prefent evil world, according to the will of God and our Father :

5 To whom be glory for ever and ever. Amen.

6 I marvel, that ye are fo foon removed from him that called you into the grace of Chrift, unto another gospel.

grand *article*, and be brought to embrace the neceffity of obferving the *Jewifh ceremonies*, as a *Chriftian doctrine* ; whereas there is no fuch matter. The *Chriftian religion* is the only fufficient foundation of your juftification and happinefs.

2. & 3. Send this epiftle to the churches of Galatia, wifhing you all favours and bleffings from God the Father, and our Lord Jefus Chrift ; as do alfo the Chriftian brethren that are with me here at Rome.

4. Wifhing you, I fay, the bleffings of Jefus Chrift, who, according to the merciful and gracious purpofe of God, and the predictions of his *prophets*, gave himfelf a facrifice for our fins, to redeem us from the punifhment and condemnation that is juftly to fall upon the vicious and obftinate unbelievers || of the prefent age.

5. For which mercy be he praifed and glorified for ever and ever ! Amen.

6. He therefore being the only Saviour by whom we obtain pardon and redemption, I am amazed to hear you fhould, fo foon after your converfion, be thus changed in your belief of this

B 2

7. There

|| Ver. 4. From this prefent evil world, or rather *αἰών*, the prefent age. The fenfe being the fame with that of Acts ii. 47. *this untoward generation*.

A. D. 38.

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. *gospel* is to pervert the principles to their own purposes.

8 But though we, or an angel from heaven, preach *any other gospel* unto you, than that which we have preached unto you, let him be accursed.

Christian faith. So far from it, that I now solemnly pronounce, were any one *apostle*, nay, or (were it possible) should an *angel* from heaven be supposed to preach a thing so contradictory to the doctrine I at first delivered to you, he ought to be rejected and called * *accursed*.

* Ver. 8, 9.
Rom. ix. 3.
1 Cor. xvi.
22.

9 As we said before, so say I now again. If any *man* preach any other gospel unto you, † than that ye have received, let him be * *accursed*.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

God, as his faithful *apostle*; which I could never do by that method; and were *that* my principle, I need never

7. There can be no other: nor could you have been persuaded there was, unless by the *ily* insinuations and false suggestions of designing men; whose art and business is to pervert the *gospel* doctrine, and model your private interests and ambitious

8. The better to gain their ends upon you, those *Judaizing* teachers would have you believe, that not only Peter and the other *apostles*, but I myself also do sometimes preach up the *Jewish law*, as absolutely necessary along with the

9. And, to show you I speak it not hastily, but with all deliberation and sincerity, I repeat it again, *Should an apostle, or even an angel, preach any thing so derogatory to, and wide of, the true gospel doctrine, let him be * accursed.*

10. As to *myself*, should I do it, I know it would gain me the favour of a set of *men*, the *Jewish* zealots; but I hope you have no reason to think the design of my ministry is to curry favour with *men*, but to discharge my duty to

† Ver. 9. *Any other gospel than that ye have received.* *παρ' ὃ παρειλάβετο*, any thing beside or more than ye have received from the apostle; viz. any thing as necessary to salvation.

to have turned *Christian* *, and suffered so much as I A. D. 53. have done for the sake of that profession.

* Chap. v.

12. & vi.
12.

11 But I certify you, brethren, that the gospel which was preached of me, is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

13 For ye have heard of my conversion in time past, in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it.

Christian faith with uncommon fury and cruelty.

14 And profited in the Jews religion, above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated † me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among

11. & 12. And as to their dis- paragement of my apostolical *com- mission*, or my *doctrine*, because it may not suit with their prejudices or designs; be you fully assured, I received my commission from no man, from no other *apostles*, but had both *that* and the doctrine I preach- ed to you, from the immediate re- velation of Jesus Christ himself.

13. Nor indeed can you well think such a bigot as I should be converted at all, much less turn an *apostle of his* religion, by any but *extraordinary* means. For you must have heard what a raging *zealot* for the *Jewish* religion I formerly was; and how I persecuted the

14. I was, you know, noted above any men of my age and standing, for learning in, and zeal for, the *Jewish* traditions and doctrines.

15. & 16. *My* conversion, there- fore, is wholly attributed to a divine and extraordinary favour origi- nally intended to me by God. And, accordingly, when it pleased God thus miraculously to convert and commission me to be a preacher of his gospel to the *Gentile* world, I made

B 3

† Ver. 15. *Who separated me from my mother's womb.* See Jerem. i. 5.

A. D. 58. among the heathen, immediately I conferred not with flesh and blood :

17 Neither went I up to Jerusalem, to them which *were* apostles before me, but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem, to see Peter, and abide with him fifteen days.

the account I give him of the manner and circumstances of my call to that office ; and with him I stayed, not to receive any authority from him, but only to converse with him for about fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother. could not be supposed

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia. ed at Cæsarea (Acts xxii. 17. 18.), and at Troas in Cilicia (Acts ix. 30. xxii. 3.)

22 And was unknown by face unto the churches of Judea, which were in Christ.

23 But

made my application to no *man*, to none of the *apostles* for their warrant or instructions how to perform my office.

17. I addressed myself to none of the apostles at Jerusalem, who were ordained to that office before me; but from Damascus, the place of my conversion, I retired into Arabia, and returned thither again, and preached the gospel, without any order or authority from any of their *college*.

18. Indeed, about three years after my conversion, I went to Jerusalem, where Barnabas brought me to Peter, who readily owned me for his fellow *apostle*, upon

the account I give him of the manner and circumstances of my call to that office ; and with him I stayed, not to receive any authority from him, but only to converse with him for about fifteen days.

20. (And for the truth of these facts I appeal to God, the Author of truth itself.)

21. After this short stay at Jerusalem, I went upon the exercise of my office into Syria, and preached at Cæsarea (Acts xxii. 17. 18.), and at Troas in Cilicia (Acts ix. 30. xxii. 3.)

22. All which time, neither the churches of Jerusalem, or of the rest of Judea, they nor their apostolical *ministers*, had ever seen, or had any personal knowledge of me.

23. All

23 But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And they glorified God in me.

23. All they knew of me was ^{A. D. 58.} by accounts they had from abroad, that the great persecutor Paul was turned a preacher of the very gospel he had so persecuted.

24. For which marvellous conversion in me, they rejoiced, and blessed God.

CHAP. II.

*He proceeds further to clear himself of the Imputation of ever having preached up the necessity of Circumcision and the Ceremonial Law. And to vindicate his Apostolical Commission. Proving both these Points * from his next Journey to Jerusalem, his Management of Titus, his Reception from the Apostles, his Behaviour there, and at Antioch, with Peter, and from the Inconsistency of supposing He should preach such a Doctrine.*

* See the Preface.

I THEN fourteen years after I went up again to Jerusalem with Barnabas, † and took Titus with me also. which is fourteen years after my first conversion, I went thither † again, and took Barnabas and Titus along with me.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were

I. TO show you still further the falsity of their † suggestions, and the immediate authority of my apostleship, let me remember you, that eleven years after my former journey to Jerusalem,

† Chap. i. 8. 18. Acts xv.

2. I then went by the special appointment of God, and gave the apostles that were there a full account of the doctrines † I had been preaching to the idolatrous as well as profelyte Gentiles, as I received them

† Acts. xv. 4. 12.

A D. 58. were of reputation, them from Jesus Christ, and of the
 left by any means I success of my ministry among them.
 should run, or had run I gave this account only to some
 in vain. of the chief *apostles* and governors
 of that church, and to them too in private, not out of
 distrust of my doctrine and behaviour, or want of their
 information; but only to prevent the scandalous reports
 the *Judaizing* faction might raise upon me, to the dis-
 paragement and hindrance of the further success of my
 ministry: For these *zealots*, even of the *converted Jews*,
 were not as yet in any temper to hear of *Christianity* be-
 ing preached to the *idolatrous Gentiles*.

3 But neither Titus, 3. And in this whole affair I
 who was with me, be- was so consistent with myself, and
 ing a Greek, was just to my own principle, that
 compelled to be cir- though Titus that went with me
 cumcised: was a *Gentile* born, yet at his con-
 version to *Christianity*, and his ordination to the *ministry*,
 I never insisted on his being *circumcised*; nor did the
apostles, to whom I carried him, require any such thing;
 which, it is plain, both *they* and I should have done, had
 we thought the observation of the ceremonial *law* neces-
 sary to the justification of a converted idolatrous *Gentile*.

4 And that because 4. I kept Titus *uncircumcised*,
 of false brethren una- and carried him so to the *apostles*,
 wares brought in, who on purpose to show my sentiments
 came in privily to spy were quite opposite to those false
 out our liberty, which *Jewish* zealots that came to *Anti-*
 * Acts xv. we have in Christ Je- och *, and insinuated themselves
 sus, that they might into our assemblies there; with a
 bring us into bondage. design to catch at, and oppose the
 doctrine I preached, and to bring all you *Gentile* Christians
 to embrace the unnecessary slavery of the *Jewish* ceremonies.

5 To whom we 5. For though I am willing to
 gave place by subjec- yield to any indifferent thing for
 tion, no not for an the present, in compliance with the
 hour, that the truth weakness and prejudices of men;
 of the gospel might in hopes the sooner to draw them
 continue with you. off from them*; yet, to *these* false
 zealots, that so furiously insisted upon the absolute ne-
 cessity of the *Jewish* law, I never yielded an inch,
 but

but maintained *the Christian religion to be the sufficient* A. D. 58.
and only condition of a Christian's justification and happi-
ness.

6 But of these, who seemed to be somewhat, (whatsoever they were maketh no matter to me, God accepteth no man's person), for they who seemed to be *somewhat*, in conference added nothing to me.

upon present and external reputation in the church. In the mean time, when I gave those eminent men the account of my doctrine, and proceedings in my ministry with the Gentile Christians; they could find no fault, pretended to correct nothing, nor to instruct me in any point that I did not know as well as themselves.

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter:

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles).

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me,

6. Thus I behaved myself to those zealots. And as to the disparagement your false teachers are pleased to cast upon *me*, and their setting up Peter *, James, or John, as apostles far greater than *I*; be they as great as they will, their eminency makes *me* neither greater nor less. God, who made us *all* equally his apostles, looks not

7. But, on the contrary, upon the testimonies I gave them of as sufficient a call to preach the gospel to the Gentile world, as Peter in particular, or any of them had to preach it to the Jewish nation, they highly approved of what I had done.

8. (And indeed well they might; for God had endowed *me* with as miraculous powers and evidences for the *one*, as he had *them* for the *other*).

9. Accordingly those three leading apostles, being fully satisfied both of my *office*, and the method and success of my preaching, did, with great respect, own me and my

* See Ver. 9. and see the Paraphrase on 1 Cor. ix. 20.

A. D. 58. me, they gave to me
 and Barnabas the
 right hands of fellow-
 ship, that we *should go*
 unto the heathen, and
 they unto the circum-
 cision.

10 Only they *would*
 that we should re-
 member the * poor the
 same which I also was
 forward to do.

* See Acts
 xix. 21. 11 But when Peter
 xxi. 4. 10, was come to Antioch,
 11, 12. &c. I withstood him to the
 1 Cor. xvi. face, because he was
 2 Cor. viii. to be blamed.
 &c. ix.

he would once have dissembled, and flinched from it at
Antioch, I stood my ground, and freely and boldly up-
 braided him with his insincerity.

† Acts xv. 12 For before that
 certain came from
 James, he did eat with
 the Gentiles; but
 when they were come,
 he withdrew, and se-
 parated himself, fear-
 ing them *which were*
 of the circumcision.

though not *circumcised*) as I myself was. But when
 they had spread their notions, and possessed the minds of
 some people, he grew shy, and avoided the conversation
 of the *uncircumcised Christians*, for fear of disgusting
 the *Jews*, and these zealots of the *Jewish* converts.

13 And the other
 Jews dissembled like-
 wise with him, inso-
 much that Barnabas
 also was carried away
 with their dissimula-
 tion.

14 But

my fellow traveller Barnabas for
apostles as fully commissioned to
 convert the *Gentiles*, as they were
 to convert the *Jews*; and conclud-
 ed, we ought to go on in that mi-
 nistry, in the same manner as we
 had begun.

10. They prescribed no rules
 to me at parting; they only re-
 quested of me to collect some
 charities among the converts I
 made, for the relief of the poor
 a thing I was very ready to do.

11. Thus far Peter and I en-
 tirely agreed: And so constant and
 steady was I to this doctrine of
the necessity of the ceremonial law,
to the Christian converts, that when

12. For before those *Jewish*
zealots came to *Antioch* † with a
 pretended authority from *James*
 and the apostles at *Jerusalem*, and
 cried up the necessity of the *Jew-*
ish law; *Peter* was as free and
 familiar with the *Gentile* Christi-
 ans (who were *proselytes* to the
Jewish worship of the true God,

13. And by his example, sever-
 al other of those converts did the
 same; and even Barnabas himself
 began to give in to that way of
 dissimulation, to the great discour-
 agement of the *Gentile* Christians.

14. Such

14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter, before them all, If thou being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid*.

14. Such a prevarication with A.D. 58.
the main design of the *gospel* religion I could not bear; but demanded of Peter in plain terms, before all the *Judaizers*, how he, that was originally a Jew, but now turned *Christian*, and had forsaken the ceremonial *law* himself, could ever answer it, to encourage the *Gentile* Christians to believe it was obligatory upon *them*, that were never *Jews* at all; directly contrary to his own principle and practice?

15. & 16. For surely, said I, if we that were born and brought up in the *Jewish* religion, being now convinced of its insufficiency to justify us, have left it, and embraced the *Christian* religion, as the only sufficient means of pardon and salvation; it must be most absurd for us to imagine that the *Gentiles*, that were never brought up in it at all, should be *now* obliged to it, after their conversion to *Christianity*. It is plain, you countenance this for no real *advantage* to them; for *you* and *we* all own, the *law* can justify no man, now after the revelation of the *gospel*; but the *gospel* alone can fully do it.

17. On the other side, do but consider the consequence of this principle: A *Christian* that relies still upon the *Jewish* law for his justification, must allow himself to be still in a state of *guilt* and *sin* (for the *law* leaves us all so). Which is as much as to
I say,

A. D. 58. *say, that Christ, our Redeemer, has given us a dispensation that leaves us but where we were, viz. in an unpar-
doned and unjustified condition: which God forbid any
Christian should hold * !*

18 For if I build a-
gain the things which
I destroyed, I make
myself a transgressor †.

I run back again for it
to the *Jewish* law, I am but where
I was, an *unjustified sinner*; and act just like a foolish
man that pulls down his house to make it better, and
then builds it up again with the very same materials,
just as it was, upon its old foundation †.

19. For I through
the law am dead to
the law, that I might
live unto God.

as perfectly free from its obligation, as a woman is from
her marriage contract at her husband's death ‡; so that
even a *Jewish* Christian, much more a *Gentile* one,
is bound to nothing but the observance of the *Christian*
religion, as the true service of God.

20 I am crucified
with Christ. Never-
theless I live, yet not
I, but Christ liveth in
me: and the life which
I now live in the flesh,
I live by the faith of
the Son of God, who
loved me, and gave
himself for me.

21 I do

18. For it is evident beyond ex-
ception, if after having taken up-
on me the *Christian* profession, as
the means of this justification, I
to the *Jewish* law, I am but where
I was, an *unjustified sinner*; and act just like a foolish
man that pulls down his house to make it better, and
then builds it up again with the very same materials,
just as it was, upon its old foundation †.

19. Let others think and act as
they will. I know that by the
very tenor and design of the *Jew-
ish* law itself, a *Christian* is now

as perfectly free from its obligation, as a woman is from
her marriage contract at her husband's death ‡; so that
even a *Jewish* Christian, much more a *Gentile* one,
is bound to nothing but the observance of the *Christian*
religion, as the true service of God.

20. By this new dispensation of
Christ, I am dead to the *ceremoni-
al* law, and the law to me. The
life I now live is no longer the
life of a *Jew*, but the obedience
of a *Christian*, to that Saviour and
Redeemer, who so loved me as to
give himself for a full satisfaction
for all my sins.

21. For

† See Rom.
vii. to ver.
7. iii. 21.
—vi. 3, 4.

* *Is Christ the minister of sin? Or else thus with Oecume-
nius, If the law be obligatory still, then we Christians are trans-
gressors, in not adhering to it; and do we think that Christ would
enjoin us to sin against a divine law? God forbid! But I choose
the paraphrase as the most natural sense. Or lastly, It may
be read without an interrogation, thus, If we be sinners in
seeking to be justified by Christ, then Christ, is the minister of sin.*

† *I make myself a transgressor, i. e. says Chrysostom, by
setting up that law which I allow God has abolished.*

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

there had been no need of Christ's death; nay, and if *that* law has any part in our justification, then *his* death was insufficient of itself for it.

21. For my part I shall never A. D. 53 countenance a doctrine that frustrates the main and merciful design of the Christian covenant. For it is clear, could the Jewish law have justified and saved us,

CHAP. III.

The Apostle having absolutely cleared himself of having ever preached up the Necessity of the Ceremonial Law to Christian Believers, comes now to argue directly against that Principle of the Jewish Zealots. His first argument taken from the miraculous Gifts of the Holy Spirit conferred upon Christians. His next, from the Case of Abraham's Justification; proving all true Christians, whether circumcised or not, are accepted and pardoned upon the same Faith and from the same Promise that justified that eminent Patriarch; and not at all from the Observance of the Jewish Law. The Jewish Zealots object, To what purpose then was the Law given? He answers it: Shows the Law to have been only preparatory to the Gospel, and that all Believers, Gentile and Jewish, are to be saved by the Christian Religion alone.

I O FOOLISH Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ

I. O FOOLISH Galatians, who is it, or by what magical arts have they deluded you from this fundamental article of the Christian faith, viz. *That the gospel religion is sufficient for salvation without*

A. D. 58. Christ * hath been evidently set forth, crucified among you? *without the Mosaical law? You that have had the crucified Jesus represented * to you as the only Redeemer of mankind, with as much earnestness and clearness, as if you had seen him hanging on the cross before your eyes?*

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

2. Nor have you only *heard* his true doctrine, but had it confirmed to you by such powers and gifts of the Holy Spirit conferred on you, as were never before seen in the church of God. Now let me argue with your Jewish zealots, from these very *endowments*, in the *first* place. Were *they* conferred on you upon any consideration of your observance of the Mosaical law, or as you were Jews? Was it not absolutely on account of your becoming Christian disciples?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

3. How weak and foolish a proceeding is this, for men to lay the foundation of their pardon and happiness in the Christian religion, as demonstrated by such evidences of the Holy Spirit, and then run back and build upon the ceremonial law, which they before allowed to be so external and carnal a dispensation, as to be insufficient for it.

4 Have ye suffered so many things in vain; if it be yet in vain.

4. And then, to what purpose have you endured so many persecutions for the sake of your *gospel* profession, if you now lose all its happy privileges, by relinquishing the main articles of it? But I hope you will prevent that by considering better.

5. I say

* Ver. 1. *Hath been evidently set forth.* *περὶ γεράφην* was before described and represented to you: *Viz.* Before ever these Jewish notions, of the necessity of their law, were heard of amongst them.

5 He therefore that ministrETH to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the * hearing of faith?

and as you were Christian professors. Wherefore, as this earnest and pledge of your justification was not in the least owing to that law, neither can the thing itself be.

6 Even as Abraham † believed God, and it was accounted to him for righteousness;

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

obtained him his justification; and whoever he be, whether Jew or Gentile, that so believes in God through Christ the Messiah, is the spiritual son of Abraham, and has a right to the promise made to that great patriarch.

8 And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel

5. I say then, when I wrought such miracles for your conversion, and conferred the power of working them upon several members of your church; did I do it as a Jewish teacher, or had the least regard to the ceremonial law? No, it was purely as a gospel minister,

6. & 7. In the next place, Can any of those who are so zealous for the Jewish rites, desire to be justified and accepted of God, upon a better foot than Abraham the very father † of the Jewish nation was? Now, it is certain the Christian faith is that very principle of believing God's revelation and obeying his will, that

8. For it being the original and gracious design of God to save the Gentiles, as well as the Jews, by bringing them all, one day, under the Christian covenant; you are

* Ver. 5. *The hearing of faith.* The word *hearing* signifies either the doctrine of faith, i. e. of the gospel, or else obedience to the faith. In this former sense, it is the same as in *Isa.* liii. 1. *Lord who hath believed our report,* (Heb. *our hearing*, i. e. the doctrine heard.) From whence St. Paul probably took it.

† See the same argument in *Rom.* iv.

A. D. 58. gospel unto Abraham, saying, In thee shall all nations be blessed. who was to be born of *his* family, and become the Saviour of all nations that would embrace his religion.

9 So then they which be of faith, are blessed with faithful Abraham.

Christians, and the *ceremonial law* has no hand at all in it.

10 For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things

|| See Deut. xxvii. 26. the book of the law
Rom. iii. 20. viii. 3. Heb. x. to do them.

11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

12 And the law is not of faith: but, the man that doth them shall live in them.

land of Canaan for its reward; but *sin* and *guilt* was the effect of the transgression of any one of them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed

9. As therefore it was faith in God that justified Abraham, so is it *faith in Christ*, and obedience to his religion, that saves all

10. For indeed, that *law* is of quite a different nature from one that is to justify and save mankind. It is a most *severe* dispensation, abounding in duties and injunctions, and laying all under guilt that breaks || any one of them; but provides no sufficient atonement to clear their consciences of that guilt.

11. & 12. And accordingly, the prophet Habakkuk ascribes the justification of all good men to *religious faith in God*. Whereas the *ceremonial law* puts it not upon *that principle*, but insists on an exact and rigid observance of all its numerous *rites and precepts*; proposing the promised

13. Now from this severe dispensation, and from the guilt of our numberless violations of its injunctions, has Christ our Messiah redeemed † us by his death; whereby

† Redeemed us ἐξαγαγεσθαι; Has brought us out—as from a slavery. Or has delivered us from it as effectually, as if he had paid down a price for us. Compare 2 Tim. ii. 26. 1 Pet. i. 18, 19. with Deut. vii. 8. Exod. vi. 6. Deut. xxxii. 6. 2. Sam. vii. 23.

Curfed is every one that hangeth on a tree *: whereby he fuffered the curfe, in A. D. 58. our ftead, agreeably to the words of the *law* (Deut. xxii. 23.) which call *hanging on the tree* an * *accursed death*.

14 That the bleffing of Abraham might come on the Gentiles through Jeſus Chriſt, that we might receive || the promiſe of the Spirit through faith. 14. And thus the grand promiſe made to Abraham, of *his ſeed being a bleſſing to all nations*, is fulfilled in Chriſt; and makes it plain, that as his death was the ſole and ſufficient expiation for the ſins of both Gentiles and Jews; ſo it is the embracing of *his religion* alone that procures all Chriſtians theſe gifts and graces promiſed to the church of the Meſſiah; and the *ceremonial law* contributes nothing towards it.

15 Brethren, I ſpeak after the manner of men: though it be but a mans covenant, yet if it be confirmed, no man diſannulleth or addeth thereto. 15. Thus the *Chriſtian* covenant is grounded on Abraham's promiſe. Now common equity, even in human *affairs*, makes it utterly unlawful to any man to cancel or alter a *covenant, will, or contract*, that is once regularly made, and duly ratified. How much leſs ſhould any perſon dare to break or change the ſolemn covenant of God!

16 Now to Abraham and his ſeed were the promiſes made. He ſaith not, and to 16. But now your *Jewiſh zealous*, by preaching up the abſolute neceſſity of the *ceremonial law* to *Chriſtian* people, are evidently guilty

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* [Made a curſe—Curſed.] Chriſt was not *accursed of God*, in the proper ſenſe of that phraſe; but by being crucified, was in the eſteem of the Jews, the ſame *polluted and abominable thing* that, by their law, all perſons were that were hanged as *malefactors*. As Le Clerc well obſerves.

|| [Τὴν ἐπαγγελίαν τοῦ πνεύματος, The promiſe of the Spirit,] i. e. Either the ſpiritual bleſſings promiſed to Abraham in general, or elſe the *particular* gifts and endowments of the Holy Spirit on the apoſtles and the primitive church, called emphatically, *the promiſe*, Acts ii. 32. and xiii. 32. and the *promiſe* of the Father, Acts ii. 33. i. 4.

A. D. 58. feeds, as of many ; but as of one, and to thy seed, which is Christ. guilty of this crime. For it is clear, the promise made to Abraham was meant of one particular *person*, that was to be born of a *particular branch* of his family. Christ was the Saviour promised, of Isaac's line; and it was not every one that should be merely * born of Abraham, but only such as should be members of the church of this Messiah, that were entitled to his blessings; and *all* that were his members, be they Gentiles or Jews, were certainly to enjoy them.

* See the same argument, Rom. ix.

17 And this I say, That the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

17. Whereas your *zealots* say, No; the blessing must be by the observation of the *law*. As if a *law* of God could ever be supposed to come, and disannul, and set aside a most solemn and *absolute promise*; a promise of infinite importance made to the pious ancestors of the *very* people to whom that *law* is given (and in him to all the obedient part of mankind) four hundred and thirty years before.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

18. Either, therefore, this great blessing of mens pardon and salvation is wholly founded in the promise to Abraham, or not; if it be (it is most evident from scripture it was) then it is *faith in Christ's religion* alone that is the condition of a *Christian's* justification; and for you to join the *ceremonial law* to it, is to alter the promise and solemn covenant of God.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come, to whom the promise was made, *and it was* ordained by angels in the hand of a mediator.

19. To this argument I know the *Jewish* zealots will make this objection, *viz.* "If pardon and "salvation were not to be had "by virtue of the Mosaical law, "why then was that law given, "and what was it good for?" I answer, It was given to the *Jewish* people for very wise and good purposes, *viz.* To preserve and fence *them*, who were the church of God, and of whose nation Christ was to be born, from the idolatrous rites and practices of the *heathen*

beathen world, into which they were so apt to fall; to show them the guilt of their own sins *, and the punishment due to them; and by the figurative nature of its ordinances, to train up that people to the hope and expectation of Christ the Messiah, the great *Sacrifice* and Saviour of mankind. And you must observe, this law was not, like the promise to Abraham, given *absolutely* and *immediately* from God to all *mankind*; but conveyed, by the ministry of *angels*, to Moses, the mediator between God and that *single* people.

20. Now a mediator is not a mediator of two parties concerned in any affair, but God is one. (For a mediator supposes two parties concerned in any affair). It is false, therefore, that justification cannot be had but by the observance of that law, whereof Moses was the *mediator*; when it is plain, God was the only *single* † party that gave the great promise *absolutely* and *immediately* to Abraham; and he was justified without any *mediator* at all.

21. Is the law then against the promises of God? God forbid! for if there had been a law given which could have given life, verily righteousness should have been by the law. 21. So that the doctrine of these zealots sets the *Mosaic law* quite contrary to, and makes it disannul the promise to Abraham, and the *Christian religion*. For, if the observance of the *ceremonial law* could have put men into a state of pardon and redemption, the promise to Abraham was needless, and the *Christian religion* signifies nothing *. • See ver. 18. Which God forbid any man should imagine!

C 2

22. But

* [Τῶν παραβάσεων χάριν, Because of the transgression.] I have given the *two* most natural senses of the expression; which is not exactly agreed upon by learned interpreters. I will only remark, that if it be observed that, after the giving of the law of the *ten commandments*, Deut. v. 22. it was said, *And he added no more*; i. e. gave them no other statutes at that time: and that after their proneness to idolatry, shown in the instance of the *golden calf*, the whole *ceremonial law* was imposed upon the Jews; it will render it very probable, That the words *because of transgressions*, mean, principally to keep them from *idolatrous transgressions*.

† ὁ θεὸς ἑστὶν.

A. D. 58. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ, might be given to them that believe.

Saviour, by whose religion their pardon and salvation is to be obtained.

23 But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed.

discipline and ceremonies of a law that pointed and represented to us what he was to do and suffer for us, in order to a more perfect and complete dispensation.

24 Wherefore the law was our schoolmaster, *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

ment is over, and we those mean and lower

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ, have put on Christ.

ther. Every one that is baptized into Christ's profession is *perfectly his*, and has a claim to all the privileges of his church, upon his due obedience to his religion.

22. But, directly contrary to *their* notion, the scriptures of the Old Testament represent all mankind, Jews and Gentiles, to be in a state of sin and guilt; and set forth Christ the Messiah promised to Abraham, as the only sufficient

23. Now we of the *Jewish* nation had the promise of this Messiah to be born of *our* family; and were accordingly trained up to the view and expectation of him, by being kept strictly under the discipline

of a law that pointed and represented to us what he was to do and suffer for us, in order to a more perfect and complete dispensation.

24. & 25. Wherefore the *Mosaic* law was intended no further than a schoolmaster is to children, to confine them to certain bounds, to instruct and prepare our nation for the higher and more holy institution of Jesus Christ; and now that we are actually under that institution of Christ, our confinement can have no further occasion for degrees of instruction.

26. & 27. The promise to Abraham then, or the *Christian* religion, being the only thing that justifies and saves you, you must remember this blessing extends to men of *all* nations indifferently. The Jews and Gentiles are no longer kept separate from each other.

28. This

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

as well as *they*; and according to the very tenor and design of the great promise made to that holy patriarch and his posterity, shall inherit the blessing of pardon and salvation

28. This perfect dispensation A. D. 52. of his makes no distinction between Jew or Gentile, *circumcised* or *uncircumcised*, *master* or *slave*, *man* † or *woman*; but they have all equal privileges upon the same conditions.

29. And if you Gentile, as well as the *Jewish* converts, be accepted into the *Christian* covenant, you must be acknowledged the true spiritual seed of Abraham

CHAP. IV.

The same Argument continued; by showing the Imperfection of the Jewish, and the Perfection of the Christian Religion; from a Comparison taken from an Heir to an Estate. The Apostle then turns off to Expostulating with them about the Folly of adhering to the Jewish Law; reflects on their false Teachers; and entreats them to continue the same Esteem they formerly had of him as their true Apostle; expressing his tender Regard to their Church. Then he resumes the Argument, illustrating the Difference between the two Dispensations of the Law and Gospel, as figuratively represented by the two Branches of Abraham's Posterity, viz. Of Isaac from Sarah, and of Ismael from Hagar.

C 3

I & 2. To

† Ver. 28. *Male nor female.* Note, The apostle alludes to the *Jewish* custom in *inheritances* of estates, which descended always by right in the *father*, and never by the *mother's* side. As Selden de Succession: and other learned writers observe out of Maimonides and the *Talmudists*.

A. D. 58. 1 **N**OW I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all.

† Cap. iii.
23, 25.

2 But is under tutors and governors, until the time appointed of the father.

an *immediate* legal right to inheritance, yet while he is a minor, he is no more capable of entering upon, and managing the estate, than a *servant* of the family can do; but is kept under the discipline and allowance of guardians and trustees, till he is of age of inheritance, according to the tenor of his father's last will and testament.

3 Even so we, when we were children, were in bondage under the elements of the world;

it was made; but, like *minors*, were first to be kept and educated under the discipline of the figurative and introductory dispensation of the *Mosaical* law, the better to prepare them to receive it.

4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

jection to the *Jewish* law, and delivered that nation, for ever after, from the burden of its rites and ceremonies; bringing *them* and *all* mankind, to the full age and capacity of inheriting the promise of pardon and salvation.

1. & 2. **T**O illustrate to you the imperfect nature of the *Mosaical* dispensation, I compared it to a *school*, † wherein children are trained up for higher learning. Let me now further show it you by a comparison taken from a son and *heir* to a man's *estate*. Though you know, an eldest son has, at his father's death,

3. This is the case of the *Jewish* church and people; they were indeed to inherit the great promise of the Messiah, made to Abraham: but not *immediately* after

4. & 5. The time that *they* and the *rest* of the world were to come to the full enjoyment of this promise, was, at the appearance of this Christ; whom, at the season foretold by the *prophets*, and when the Divine Wisdom saw mankind most fitted to receive him, God the Father sent into the world, born of a virgin of a *Jewish* family; who himself lived in sub-

6. And

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

perfect inheritors of this promised blessing, by the gifts and graces of his *holy Spirit* conferred on you; so that you may assuredly address and approach him, as to a merciful and gracious Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

consider the dignity and full privilege you are arrived at by the *Christian* covenant. You are now entered, as *sons* at full age, on the inheritance of the promises made to Abraham and your forefathers.

8 Howbeit, then, when ye knew not God, † ye did service unto them which by nature are no gods.

9 But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage?

6. And accordingly, as *Christian* believers, God has given you *Gentile* converts as well as *Jewish* ones, the complete assurance and pledge of your being now accepted for his true children, and

A. D. 58.
|| Romans
viii. 15,
16.

7. As to you of the *Jewish* part, your term of *minority* is now out. Wherefore, instead of adhering any longer to the childish and imperfect services of the *law*, con-

8. & 9. Thus it is with the *Jewish* converts. But it is yet more foolish and unaccountable, that you *Gentile* Christians, who, from a perfectly false and idolatrous † religion, are now converted to the knowledge, worship and favour of the *true God*, should ever be persuaded to embrace a burdensome dispensation, that you were never at all obliged to; and which, in comparison of that you are now baptized into, is a mean, low, and

C 4

imperfect

† Ver. 8. [Ye did service to them which by nature are no gods,] i. e. which in *reality* [φύσει] were not gods; were gods in *no sense whatever*. Or else by pointing and reading it thus, [Ἐδουλοῦσθε τοῖς φύσει μὴ ὄντι, θεοῖς, ye were in bondage to gods that in nature had no being,] or *were not*, had *no divinity* in them: According to St. Paul's language in another place, 1 Cor. viii. 4. [An idol is nothing.] *Images* and demons there might be, but *gods* or *lords* they were not, having neither *supreme* nor *subordinate* power or *qualities*; mere *fictions*, *vanities*, and *nullities*.

A. D. 58. perfect way of religion ; and would reduce you again * to a *bondage*, though not so ill a one as your *heathen* state was.

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am*: for I *am* as ye *are*, ye have not injured me at all.

otherwise, yet am willing to condescend and conform to your notions, as far as ever my *Christian* office and profession will permit me. Let no suspicions or resentments between us abate your love toward *me* ; for *my* part, I have none against *you*.

13 Ye know how through infirmity of the flesh, I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected, but received me, as an angel of God, *even* as Christ Jesus.

10. & 11. I perceive you are grown zealous observers of the *Jewish Sabbaths, new-moons and festivals*. If this temper continues on you, I fear my labours of converting you to the *Christian* religion are all lost.

12. Let me entreat you, dear brethren, to be of *my* sentiment. I was once as zealous a patriot for the *Mosaical* law as any of you can be. And though I am *now*

otherwise, yet am willing to condescend and conform to your notions, as far as ever my *Christian* office and profession will permit me. Let no suspicions or resentments between us abate your love toward *me* ; for *my* part, I have none against *you*.

13. & 14. Do not forget what respect you once paid both to my person and *doctrine*, when I first preached to you and made you *Christians*. None of the sufferings and infirmities I laboured under, nor the meanness of my personal appearance, made you then slight me in the least ; but ye received me with such respect as if I had been Christ himself, the true Messiah, the great *Angel* of the covenant †.

15 Where

15. You

* Turn again, and desire again : *i. e.* not that the *Galatians* were ever *Jewish* proselytes at all ; but that as their former *heathen* religion was *beggarly*, weak, and slavish, so by desiring to be *circumcised* they would again be reduced to a bondage, though not the *same* they were under before.

† An angel of God, ἀγγελον Θεου. The Messenger of God—Emphatically, the angel of the covenant.

15 Where is then the blessedness you spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, but not well: yea, they would exclude you, * that you might affect them.

18 But it is good † to be zealously affected always in a good thing, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice,

15. You then expressed such satisfaction and happiness in me, A. D. 58. that I can testify you would have done or suffered almost any thing for my sake. But what blessing was I or my *ministry* to you, if you now leave me, and run to the *Jewish* teachers?

16. Or, what is that has changed your sentiments of me? Is it that I tell you plainly, the *Mosaical law has no hand in your justification and happiness*? If that be it, it is the very *gospel* truth, and I must stand to it.

17. Your false *teachers*, indeed, pretend an extraordinary love and respect for you; they maliciously endeavour to draw you entirely from *me**, and engross all your affections to themselves.

18. But pray remember, if ever you had any just reason to esteem me † as a good and true *apostle*, you ought to do so *still* in my absence, as well as when I was preaching among you in person.

19. My dear Christian children! I am in the very pains of a mother in travail, till I have renewed and brought you forth again into better and sounder principles of Christianity.

20. I could wish myself with you; and that I had reason to change these complaints into commendations.

* Ver. 7. *Exclude you*, i. e. from the *Christian* covenant, unless you be *circumcised*; and thereby make you fond of their principles. Or else, *μὴν, exclude me*, as some copies read it, and as in the paraphrase.

† To be zealously affected *in a good thing*; or; *ἐν καλῷ*, toward a good *person*.

A. D. 58. voice, for I stand in
 {doubt of you.

21 Tell me, ye
 that desire to be under
 the law, do ye not
 hear the law?

be represented. And I hope, you that are so fond of
 Moses's law, will not refuse to believe his writings.

22 For it is written,
 that Abraham
 had two sons, the one
 by a bond-maid, the
 other by a free-woman.

23 But he who
 was of the bond-woman,
 was born after
 the flesh: but he of
 the free-woman was
 by promise.

capable of procreation. His birth was extraordinary,
 and the pure effect of a divine promise appropriated to
 him and his posterity.

24 Which things
 are an * allegory; for
 these and the two covenants,
 the one from the mount Sinai which
 gendereth to bondage,
 which is Agar.

it in the way of figure or allegory. [Ver. 27.]

25 For this † Agar is
 mount Sinai in Arabia,
 and

mendations. But indeed at the
 present, I know not what to think
 of you.

22. But let me argue the main
point, with you again, from the
 very words of the *Old Testament*,
 wherein both *law* and *gospel* may
 be represented. And I hope, you that are so fond of
 Moses's law, will not refuse to believe his writings.

22. You read there that Abraham
 had two sons, from whom
 the two different branches of his
 posterity sprung, the one by his
 bond-maid Hagar, and the other
 by his proper wife Sarah.

23. Ismael that was born of
 Hagar (while Abraham was young
 enough to have children), was by
 the common course of nature; but
 Isaac was begotten of Sarah, at an
 age when they were naturally in-
 capable of procreation. His birth was extraordinary,
 and the pure effect of a divine promise appropriated to
 him and his posterity.

it in the way of figure or allegory. [Ver. 27.]

25. † For Hagar (the mother of
 the *Ismaelites*) represents the slavish
 and

* Ἀλληγορεῖς μίνα are *allegorized*, viz. by Isaiah in Ver. 27.

† Τὸ γὰρ Ἄγαρ Σινᾶ ὄρεσ, &c. This Hagar is *Mount Sinai*.
 For the construction of this verse, let the critical reader see
 Dr. Bentley's Epist. to *Joan, Mal. Chron.* and the note of
 Dr. Mills on this place. And for a larger and most excel-
 lent explanation of this whole allegory, I refer him to Dr.
 Jackson, *Tom. III. Bock XII. Cap. 10.*

and answereth to Jerusalem which now is, and is in bondage with her children. and temporary dispensation of the A. D. 58. *Jewish law*, that was given at Mount Sinai in the desert of Arabia; and that people of the Jews, that were to be kept under the severe discipline of it.

16 But Jerusalem which is above, is free, which is the mother of us all †. 26. But Sarah (the mother of Isaac) denotes the *promised seed* of Abraham, the *spiritual Jerusalem*, i. e. the *Christian church*, which is truly *spiritual* and free of all obligation to those troublesome ceremonies; and is not, like the *Jewish* religion, confined to one nation, but, as an universal † mother, receives all, both *Jewish* and *Gentile* believers, into her blessings and privileges. And you cannot deny the justness of this representation: For how can you allow that it was of God's mere pleasure and will, that Sarah, and not Hagar, Isaac, and not Ismael, were chosen to be the parents of the *covenanted people*, and of the *promised seed*; and yet deny, that by the same will and pleasure God cannot and will not choose the *Gentile* world to be his church in Christ?

27 For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.


27. Of this church it is you are to understand those triumphant words of Isaiah (Isai. liv. 1.), wherein he calls upon her (particularly the *Gentile* part of her) to rejoice in the vast number of her members, that should exceed those of the Jewish people who had been all along the only church and people of God.

28 Now we, brethren, as Isaac was, are the children of promise.

28. The application then of this allegory is plain, *Christians*, whether *Gentile* or *Jewish*, *circumcised* or not, are the members of this blessed covenant intended in the promise of Abraham; and are the *spiritual* offspring of Isaac.

29. But

† The mother of us all. *Ménæ*, the metropolis, says Mr. Dodwel, *Dissert. Cyp.* 5.

A. D. 58.  29 But as then he that was born after the flesh, persecuted him that was *born* after the Spirit, even so it is now.

30 Nevertheless, what saith the scripture? Cast out the bond-woman and her son: for the son of the bond woman shall not be heir with the son of the free-woman.

31 So then, brethren, we are not children of the bond-woman, but of the free.

29. And indeed the *Jews*, by their obstinate behaviour, have carried the resemblance still further. For, as Ismael, who was a mere * *natural son*, did then mock and insult Isaac, that was to be the *inheritor of Abraham's promise*; so now the worst and most bitter persecutors of the *Christian church* are the infidel part of the *Jewish nation*, and the zealous adherents to their *ceremonial law*.

30. And God will *complete* the parallel in a just recompence upon them: For *as Ismael and his mother were turned out of Abraham's family*, so shall these obstinate patriots of the *Jewish law*, who depend upon it for their *justification*, have no share in the blessings of the *Christian covenant*.

31. The sum of the argument is this, then, that every Christian is a member of the *free, gracious, and spiritual religion of the gospel*, as Isaac was the promised seed of Abraham; and consequently, cannot be obliged to the heavy bondage of the *ceremonial law of Moses*.

CHAP.

* Ver. 29. *After the flesh a natural son*, i. e. a son by a *secondary wife or concubine*, and begotten without any special and extraordinary concurrence of *Divine Power*, or *promise*; in contradistinction to the case of Isaac.

CHAP V.

The first Verse is an Exhortation from the Discourses of the two foregoing Chapters. Then the Apostle, in more express Terms, declares, He never preached up the Necessity of the Jewish Law to Christians; as their false Teachers insinuated he had done. Clears himself of that imputation several Ways. Pronounceth all Christians free from the Jewish Ceremonies; but exhorts them to avoid all violent Disputes, and uncharitable Censures upon each other, in their Arguments for, and Defence of, that Freedom. Warns them against the several Vices of the Flesh, and presses them to the Practice of the Spiritual Graces and Virtues of the Gospel Religion.

1 **STAND** fast therefore in the liberty wherewith Christ hath made us free, and be not † entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

Christian converts: Take notice, I now myself expressly again tell you, That whatever Christian depends upon *circumcision*, and the observance of the *Jewish ceremonies*, for his justification, loses all the benefits of his *Christian* profession.

1. **I**F then the *Christian* religion **A. D. 58.** has thus freed you from all obligation to the burdensome ceremonies of the *Mosaical* law maintain that freedom, and never † submit yourselves to that slavish dispensation.

2. And, for an absolute confutation of that false suggestion of some of your new *teachers* ||, that I have given any countenance to the necessity of that *law* upon

3. For

† *Entangled again.* See chap. iv. 9. the note there.

|| 'Τροποιτης εστιν αλλαχῃ περιτμονη κηρύσσων αλλαχῃ δι' ε. Theodorot in Loc.

A. D. 58. 3 For I testify again * to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit † wait for the hope of righteousness by faith.

ed to him by the extraordinary gifts and graces of the Holy Spirit ‡ bestowed upon the *Christian* church.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

7 Ye did run well, who did hinder you ||, that you should not obey the truth? and drew you off from

8 This persuasion cometh not of him that calleth you. the Author of your religion, nor from me that first preached it to you.

3. & 4. Nay to show you how much in earnest I am, I repeat it again *; Whatever *Christian* is circumcised becomes a perfect Jew, and must keep the whole ceremonial law: and whoever does that as necessary means of his pardon and salvation, renounces the salvation of the *gospel*, and forfeits all claim to it.

5. For a *Christian's* hope of salvation is founded wholly in his embracing the *Christian* religion; which hope he has fully confirmed

6. And in this *gospel dispensation*, *circumcision* or *uncircumcision* signify nothing: The only thing that saves either Jew or Gentile, now, is such a faith in Christ's religion as produces the true love of God and our neighbour.

7. When you Galatians were first converted by me, you were in a good way, and went on well; what people are they that stopt || the true *Christian* doctrine?

8. Be assured, this notion of the necessity of the *Jewish* law to *Christians* comes not from God, *Christians* comes not from God, religion, nor from me that first

9. Have

* Again. See chap. i. 8, 9, 10.

† We—through the Spirit—See chap. iii. 2, 5. iv. 6.

‡ Who did hinder you? ἀνὶ οὐκ, justled you out of the way. It refers to ἰσχυροί, and seems to me to be a term proper to the games wherein the racers endeavoured to juggle and retard one another.

9 A little leaven leaveneth the whole lump. 9. Have a care of it then. This A. D. 58.
one doctrine like leaven, will
 principles; and a few such † *teachers* may soon corrupt
 your whole church

10 I have confidence in you through the Lord, that you will be none other-wise minded; but he that troubleth you, shall bear *his* judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. 11. How irrational is it for them to suggest that *I* should favour their notions? Were *I* a favourer of that doctrine, how came the Jews to persecute me as they still do. It is plain, would I but give up this *one* principle, of *mens* being saved only by the death of a crucified Jesus (the very principle that gives them so much distaste), they would soon be friends with me.

12 I would they were even † cut off which trouble you. 12. Verily, I have such an aversion to the *teachers* that spread this doctrine, that I would even wish they were expelled † the Christian church, for troubling and perverting you with it.

13. For

† Ver. 9, 10. *A little leaven*—and *he that troubleth you*.
Note, Some learned men would conjecture, from the two expressions, that it was *one* single teacher, or *false apostle*, that gave St. Paul this trouble and opposition. It might be so; yet, I think, the *twelfth verse* renders it very uncertain—There it is, *They which trouble you*.

† *Cut off*. The apostle's meaning in this phrase may, perhaps, run higher than bare *excommunication*, according to the conjecture of the judicious Dr. Jackson. Tom. III. p. 182. who supposes him here to wish the same sentence upon those that unreasonably *pressed* circumcision, which was denounced upon such as *omitted* it. Now that was Gen. xvii. 14. *To be cut off or destroyed from among the people*. Which the *Jewish* doctors, and many of our best divines understand of immediate death, or at least *shortening of life*, by the Divine Hand. See Exod. iv. 24.

A. D. 58. 13 For, brethren,
 { ye have been called
 unto liberty; only *use*
 not liberty for an oc-
 casion to the flesh, but
 by love serve one ano-
 ther.

fures, animosities, or reviling behaviour against such as differ from you; for these are the effects of a carnal and sinful principle. But, on the contrary, be ready to serve them in any kind of good offices.

14 For all the law
 is fulfilled in one
 word, *even* in this;
 Thou shalt love thy
 neighbour as thyself.

15 But if ye bite
 and devour one ano-
 ther, take heed that
 ye be not consumed
 one of another.

discredit and bane of

16 *This* I say then,
 Walk in the Spirit,
 and ye shall not fulfil
 the lust of the flesh.

those extraordinary gifts of the Holy Spirit conferred on your church.

17 For the flesh
 lusteth against the
 Spirit, and the Spi-
 rit against the flesh:
 and these are contrary
 the one to the other;
 so that ye cannot do
 the things that ye
 would.

18 But if ye be led
 by the Spirit, ye are
 not under the law.
 the Holy Ghost; which both enables and obliges them to

13. For it is evident beyond contradiction, the *Christian* religion has freed all its members from the burden of the *Jewish* law. Only let me advise you that maintain this freedom, not to abuse it into a liberty of uncharitable cen-

tures, animosities, or reviling behaviour against such as differ from you; for these are the effects of a carnal and sinful principle. But, on the contrary, be ready to serve them in any kind of good offices.

14. Remembering that a just and kind treatment of all mankind is the sum and substance of all the moral laws of the second table.

15. Whereas if your differences and disputes fly out into an outrageous and abusive carriage to each other, it may hazard to end in the ruin of you all, and the

16. To prevent which direful effects, live and converse agreeably to the pure and *spiritual* religion of the *gospel*, and worthy of

those extraordinary gifts of the Holy Spirit conferred on your church.

17. For the corrupt inclinations, of which such vices are the genuine effects, are directly opposite to the temper and *spirit* of *Christianity*; they are perfectly destructive of each other, and it is impossible you can indulge them both.

18. The religion of Christ is truly *spiritual*; and all its members are under the conduct and influence of a higher

a higher degree of purity and holiness than could be expected from a Jew under the *Mosaical* law; and at the same time shows them to be in no need of that law. A. D. 587

19 Now the works of the flesh are manifest, which are *these*, adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, † witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies.

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God.

be a true *Christian*, or

22 But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

ness and beneficence, misers, meekness and pleasures. These are will screen us from all

24 And they that are Christ's, have crucified the flesh, with the affections and lusts.

19, 20. & 21. And the better to preserve you from the vices that spring from these indulged corruptions of human nature, let me point out to you some of the chief of them, as adultery, fornication, impurity in *thoughts* or *actions* idolatrous worship, with all the unclean practices attending it, † witchcrafts, enmities, quarrels, animosities, furious anger, sedition against the lawful government, divisions and separations in the *church* on needless occasions, envyings, murders, drunkenness, and night revellings, &c. Which I always told you, and now again particularly warn you, are such enormities, that no practiser of them can ever enjoy the happiness of heaven.

22. & 23. On the contrary, the graces and virtues required of us by the *spiritual* religion of the *gospel*, are such as these, viz. Love to all mankind, a cheerful and contented mind, peaceableness of behaviour, patience under injuries, sweetness of disposition, gentleness, fidelity to our words, and temperance in the use of worldly pleasures. These are agreeable to the Divine Will, and will screen us from all guilt and punishment.

24. And every true *Christian* engages by his profession to get such a mastery over his corrupt and fleshly inclinations, as to arrive at the habitual practice of all these virtues.

† Witchcrafts. *Φαρμακία*, i. e. The art of poisoning.

A. D. 58.

25 If we live in the Spirit, let us also walk in the Spirit. 25. Wherefore, if we pretend ourselves members of this pure and spiritual religion of the *gospel*, that is attended with such assistances of the Holy Ghost; it infinitely concerns us to live suitably to its holy dictates and precepts.

26 Let us not be desirous of vain-glory, provoking one another, envying one another. 26. And let me persuade all your contending parties to begin to give an instance of this *Christian* temper, by particularly suppressing that spirit of ambition and vain-glory, that is so apt to make them envy, condemn, and exasperate one another.

C H A P. VI.

*He continues his Exhortation to a tender and peaceable Temper. Admonisheth the Spiritual Governors of the Church to endeavour the recovery of such as fall into Errors and Irregularities, by kind and gentle Treatment. Reflects upon the Pride of their false Teachers. Encourages the Galatians to a liberal and * impartial Contribution for the Maintainance of their Ministers: And to Charity towards all Mankind, especially their Fellow Christians. Then sums up the Argument of his whole Epistle, and concludes with his Blessing.*

* See the Preface.

† Chap. v. 22, 23. **I** B Rethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted.

1. **B**Y the rule of *Christian* charity, then, † it is the indispensable duty of your spiritual and inspired *ministers*, to endeavour, by all gentle and kind methods, to reduce such members as are misled into bad principles or practices, to a just sense of their duty: Remembering that they themselves are not *absolutely* exempted from falling into the like miscarriages.

2. Instead

2 Bear ye one another's burdens, and so fulfil the law of Christ. 2. Instead therefore of imposing ^{A. D. 58.} the drudgery of the *Jewish* law upon one another; make it your business fully to obey this noble *Christian* law, by bearing with, and relieving the infirmities of each other.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself. 3. For whatever *teacher* exalts and values himself, so as to be above a tender concern for the good and safety of others, or imperiously to impose his own notions upon them, makes himself a very little and foolish person.

4 But let every man prove his own work, and then he † shall have rejoicing in himself alone, and not in another. 4. Let none insult the weakness of his inferiors, but let every one look into and weigh his *own* actions. In them alone a man can truly † boast, and not in a mere comparison of himself with other

people, or in making them *his* proselytes.

5 For every man shall bear his own burden. 5. For it is our *own* behaviour we shall all be accountable for; let others be of what opinion or what party they will.

6 Let him that is taught in the word, communicate unto him that teacheth, in all good things. 6. And, whereas I find several of you very partial in contributing to the maintainance of your *ministers*, by the difference and disputes that prevail amongst you; I now exhort you to be just and liberal in your collection for them *all*.

7 Be not deceived, God is not mocked: for whatsoever a man soweth, that shall be also reap. 7. Let *none* of them lead you into wrong prejudices against the *rest*. They may deceive *you*, but God they cannot; who will be sure to reward you in proportion to the prudence and liberality of your distributions.

D 2

8. He

† Ver. 4. Shall have rejoicing. *καυχῆται*, Glorifying or boasting.

A. D. 58.

8 For he that foweth to his flesh, shall of the flesh reap corruption: but he that foweth to the spirit, shall of the spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

* Luke xiv.
14.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

(See v. 12.) and persecution, without partiality and unreasonable distinctions.

11 Ye see how large a letter I have written you † with mine own hand.

12 As

8. He that lays out his worldly substance to selfish and private purposes only, shall reap the fruits of so worldly and corrupt a principle. But he that spends it agreeably to the charitable spirit of the *gospel*, shall find a full harvest of etern^{al} life and happiness.

9. Let this encourage us all to be constant and cheerful in acts of bounty and beneficence, which will not fail, in God's due * time, of producing us a plentiful recompence.

10. As Providence, then, gives us opportunities and abilities, let us extend our charity to all mankind, but especially to our fellow *Christians*, especially to those of them that are under affliction

11. I have written this letter to you, on this important occasion, with my own † hand. Consider ‡ the contents of it; the sum and substance thereof is this, viz.

12. Those

† [With mine own hand.] His other epistles being mostly written by an *amanuensis*. See Rom. xvi. 26. 1 Cor. xvi. 21. 2 Thes. iii. 17.

‡ Ἰδετε πηλίκους γραμμασί. [Ye see how large a letter:] Or rather, [in what words.]

By observing the *five* following verses to be a perfect *recapitulation* of the argument of this whole epistle, I cannot think *πηλίκους* denotes either the *largeness* of it, or the bad *hand* in which it was written, (as Theophylact says, but without any proof) but the *matter* and *substance* of it. And that ἰδὲτε ought to be rendered *imperatively*, the sense being this, viz. [Consider what I have written, the sum whereof is this—] as in the following verses.

12 As many as desire to make a fair show in the flesh, they constrain you to be circumcised: only lest they should suffer persecution for the cross of Christ.

bring on them for their *Christian* faith, by incensing the *Roman* power against them.

13 For neither they themselves who are circumcised keep the law, but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Christ as a *crucified Saviour*; by whose religion alone justification and happiness is to be attained. In conformity to whose death all worldly and selfish designs are dead to me, and I to them.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this

12. Those zealots that stand up A. D 53.
thus for the mere *external* and *carnal* ordinances of the *Jewish* law, would persuade you *Gentile* converts into the necessity of observing them, purely for fear of the *Jews*, and to avoid the persecutions they would otherwise

13. It is not out of any real and religious zeal for the *law* (for they regard *that* as little as other people), but from an itch of vain-glory, to make you *their* proselytes, and save themselves harmless.

14. I on the contrary (notwithstanding their false suggestions) make a perfect conscience of aiming at any credit or favour with any sort of people, but what comes from the sincere discharge of my office, in preaching Jesus

15. For, as I have abundantly proved to you, it is of no consequence under the *gospel* covenant, whether a man be *circumcised* or not. All that *Christianity* requires is, the reformation of his principles and practices.

16. And therefore all Christians, *Gentile* or *Jewish*, that stick to *this* principle,

A. D. 58. this rule, * peace be
 on them, and mercy,
 and upon the Israel
 of God.

principle, may be fully assured
 of their pardon and salvation at
 God's hand, as his true *church* *
 and people.

17 From hence-
 forth let no man trou-
 ble me, for I hear in
 my body the marks of
 the Lord Jesus †.

of a Jew. But though I be circumcised, I do not look on
 that as my *Christian* badge. No, my *marks* are the
stripes and *chains* I have borne for Christ and his reli-
 gion; the prints whereof remain still upon my body,
 and are sufficient tokens to whom I belong.

18 Brethren, the
 grace of our Lord
 Jesus Christ, be with
 your spirit. Amen.

¶ Unto the Gala-
 tians, written from
 Rome.

17. Wherefore, for the future,
 let no more calumnies be raised
 on me upon this point, nor let
 me have any further disturbance
 about it. *Circumcision* is the badge

18. Brethren the love and fa-
 vour of our Lord Jesus Christ be
 with you, and direct your minds,
Amen.

* *And upon the Israel of God.* Καὶ ἐπὶ τὸν Ἰσραὴλ τῷ Θεῷ.
 Peace and mercy be unto them *as the Israel of God.*

† Ver. 17. *The marks of the Lord Jesus.* Note, The *gene-
 ral* sense of this phrase is very clear: And, I think, the *five*
foregoing verses plainly show the *Jewish circumcision* to be
 the thing here alluded to. They that would see another
 conjecture, may consult the author of *The Sac. Classics de-
 fended*, Vol. II. pag. 67, 68. Edit. Octav.

A
P A R A P H R A S E

ON THE
EPISTLE OF ST. PAUL

TO THE
E P H E S I A N S.

PREFACE.

§ 1. THIS and the two following epistles to the Philippians and Collossians, were written from the same *place*, in the same *year*, during St. Paul's imprisonment at Rome, and upon the same *occasion*. From whence the reader sees how the strain of their expressions come to be so much alike, and in a great measure the same. A. D. 62.

§ 2. One cannot attend to the main drift of these three writings, without observing what it was that lay nearest the apostle's heart while he indited them; *viz.* The confirmation of these *Christians* against that doctrine of the absolute necessity of the *ceremonial* law in order to the salvation of a *Christian* convert; the effect of that proud conceit the *Jewish* zealots had

A. D. 62. of themselves, as the ancient people of God, in derogation to all the rest of mankind, whom they would hardly at all grant to have been designed any share in the blessings of Christ the Messiah; but especially not without their first embracing the *Jewish* religion. A principle that, more or less, runs through, and is attacked in all the apostolical *epistles*.

§ 3. But there is this difference between the manner of St. Paul's management of this point in *these*, and that in his *foregoing* epistles to the Romans, Corinthians, and Galatians. In those letters (especially the two *latter*) he had to do with a people *actually* perverted by those *Jewish* principles; and by the cunning and bigotry of their leaders, wrought up into a contempt of his *person*, and apostolical *authority*. Whereas, in *these* he had nothing to do but to back and encourage a steady and orthodox set of Christians to final constancy and perseverance, against those prejudiced teachers who had spread themselves into almost every church. In the *one*, therefore, his method is all *reasoning* and *argumentative*, while in the *other* he runs in cheerful *encouragements* and loving *congratulations*; and as you see *those* to be full of *exposulations* and *complaint*, so *these* abound and even overflow in expressions of endearment and love: of which expressions, though some may, to a modern reader, seem to be but tautology, they are indeed the effect of an inspired mind, transported with joy, striving to vent its unutterable satisfaction at the happy fruits of its endeavours for the good of mankind and the glory of God.

§ 4. The *Jewish* zealots had so contemptuous a notion of an *uncircumcised* person, especially one not at all *profelyted* to their *Jewish* religion, that they thought the duties flowing from the nearest even of civil and natural relations, too much to be observed toward them. This I take to be the proper key to those lessons of St. Paul concerning the *relative* duties in *these* and his other epistles. By comparing them with 1 Cor. vii. or with his exhortations to *love*, *unity*, &c. which have a plain relation to the furious disputes between the *Jewish* and *Gentile* converts; these very admonitions to husbands, masters, wives, &c. appear to me to have

have been perfectly *occasional*, and levelled at the foregoing principle. Thus the admonitions to *husbands* and *wives*, Ephes. v. and Col. iii. may, by several passages of 1 Cor. vii. be understood with reference to such *pairs*, whereof one was a *Heathen*, the other a *Christian*; or perhaps the one a *Gentile* and *uncircumcised* convert, the other a *Jewish* convert; the latter of which, by a *Jewish* prejudice, might think themselves excusable from any further obedience or duty to the former. In like manner, the earnest caution to *children* and *parents* to observe a duty in itself so natural, and which indeed wanted no *gospel revelation* to show it to be a moral duty of the first rank, seems clearly to be understood of *such cases* where one of the *parents* might be of the *former*, and the other of the *latter* of those denominations: and that children should pay an equal reverence to *both*, was the scope of the apostle's exhortation. Then as to *masters* and *servants*, St. Paul is so perfect an interpreter of himself in other places, particularly in 1 Cor. vii. 20, 21, 22. that one cannot but conclude his eye here to have been upon *Christian* masters to *Heathen* slaves, and *Christian* slaves under *Heathen* masters. And thus the obligation to these *relative* duties, so incumbent on a *Christian* toward even *infidel* relations, shows itself much stronger and more engaging upon *Christians* toward one another, by the plain *consequence*, though not the *express design* of the apostle's admonitions. And this observation, which I have not found duly cultivated by any interpreters, I leave to the judicious and careful reader of these epistolary writings.

§ 5. The rest of these epistles is spent in exhortations to such *Christian* virtues as are the reverse of those unclean and vicious practices these *Gentile Christians* had been formerly most subject to, in their idolatrous and Heathenish condition; as also to prudence, constancy, and patience, under the dangers and oppositions they meet with from their *Jewish* or *Gentile* infidels: all which shall be methodically noted in the contents of each chapter. Concerning this particular *epistle*, see the learned Dr. Mell in his *Prolegom.* § 72, 73, 74, &c.

C H A P. I.

He salutes the Ephesians with the Title of Faithful Christians, for their steady adherence to the Christian Faith, without any regard to the necessity of the Ceremonial Law. Blesseth God for calling the Gentile World into the Christian Covenant, and bringing them and the Jews together into one Church under Christ the Messiah. Declares this to have been the original and gracious Design of God in the Gospel Dispensation: and the Gifts and Endowments of the Holy Spirit conferred on the Ephesian Church, are to them a Pledge and Confirmation of this Truth. His satisfaction in their adherence to it, and his Prayers for their Constancy and Improvement in the Knowledge of this most wise and comprehensive Religion of the Gospel.

Written I PAUL, an apostle
A. D. 62. of Jesus Christ;

by the will of God,
* Acts ix. to the saints which
Gal. i. I. are at Ephesus, and to
the faithful in Christ
Jesus:

firmly rely upon the
without the observation of the *Mosaical ceremonies*.

2 Grace *be* to you,
and peace from God
our Father, and *from*
the Lord Jesus Christ.

3 Blessed be the
God and Father of
our Lord Jesus Christ,
who hath blessed us
with all spiritual blessings in heavenly places in Christ;

4 Accord-

1. PAUL, called to be a Christian apostle, by the express * will and revelation of God, sendeth this epistle to the church of Ephesus, and to all the *Christians* of the Lesser Asia, those *faithful* Christians that

Christian religion for salvation,

2. Wishing you all divine favours and blessings from God the Father, and from our Lord Jesus Christ.

3. Expressing my hearty praises to God the Father of our Lord Jesus Christ, for bestowing * on you Gentiles, as well as the Jews, all the privileges of the spiritual religion of the *gospel*, a religion so full of eternal and heavenly blessings.

4. A mercy

4 According as he hath chosen us * in him, before the foundation of the world, that we should be holy, and without blame before him in love :

5 Having predestinated us unto the adoption of children, by Jesus Christ, to himself, according to the good pleasure of his will :

into this gracious privilege under Christ Jesus, without any farther obligation to the *Jewish* law.

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins ; according to the riches of his grace,

8 Wherein he hath abounded toward us in all wisdom † and prudence :

9 Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself.

4. A mercy designed of God toward the *Gentile* world *, even before the world was created, to make *them* also his true church and people, by giving them the means of a pure, peaceable, and holy life, by Jesus Christ the Messiah. A. D. 62.

5. For as it was by the free bounty and favour of God that the *Jewish* nation should be, for a long time, his peculiar church and people, so is it the same Divine will now to bring all the *Gentile* world along with them

6. Which merciful acceptance of us *all*, through his beloved Son, is that which magnifies and exalts the goodness and bounty of this *gospel* covenant.

7. By the exceeding great blessing of whose death and sufferings for us, both *Gentile* and *Jewish* believers are put into a state of pardon, and capacity of eternal happiness.

8. & 9. A dispensation full of divine wisdom, and that lets us all † into the discovery of the great and wise purpose of God toward mankind ;

* Ver. 3. & 4. *in* *us*, Blessed *us*, chosen *us*. He, in his usual way, makes *himself* as one of the *Gentile* converts, the more to confirm and encourage them to rely upon the *gospel* without the *ceremonial* law.

† In all wisdom and prudence : These words may either be referred to God or to *Christians* as endowed with them under the *gospel*. I have expressed both senses.

A. D. 62. 10 That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which * are in heaven, and which are on earth, even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory who first trusted in Christ.

13 In whom ye also *trusted* after that ye heard the word of truth, the gospel of your salvation: In whom also, after that ye believed, ye were sealed with that holy Spirit of promise.

that were promised to the church of the Messiah.

10. Viz. This special and particular purpose of his gathering people out of all nations, without distinction, into one church under Christ, in this last and great dispensation of the *gospel*, and so committing the whole church of heaven * and earth to his conduct and government.

11. & 12. To whose religion it was indeed the privilege granted to us of the *Jewish* nation, to have the first call: that as we had been his *ancient* church, we should be the *first* converts that should praise and magnify God under the religion of his Son Jesus Christ, the Messiah promised to us. It being the good pleasure of the Almighty thus to have it.

13. But the blessing of being made the church of *Christ* being not intended to be *confined* to our *nation*, is now come to you *Gentiles* also; who, by your embracing the *gospel* religion, are put into the same capacity of salvation with *us*, and have it confirmed to you by your endowment with those very gifts and graces of the *Holy Spirit*, that were promised to the church of the Messiah.

14. For

* Both which are in heaven, and which are on earth. Heaven and earth are sometimes a *Jewish* phrase to express the whole world. But they seem in these epistles to the *Ephesians* and *Colossians*, with relation to Christ's government, to include the *angels* and *heavenly spirits* along with *mankind*. The phrases of *visible* and *invisible*, in Colos. i. 16. being hardly capable of any other sense; as likewise that of *thrones, principalities, and powers*. See also and compare chap. iii. 15. Col. i. 20. Phil. ii. 9.

14 Which is the earnest of our inheritance, until the redemption * of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers.

any partial regard to their being *circumcised* or not; but I blessed God for it, and am ever remembering you in all the prayers I offer up to him.

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation, in the knowledge of him.

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

14. For those endowments conferred on your church, are a perfect earnest and *pledge*, that God has now redeemed and purchased you *Gentiles* for his † peculiar† See Rom. viii. 23. people; and do assure you of the present and *future* * blessings of so noble a privilege; to the honour and praise of this his glorious dispensation.

15. & 16. Wherefore, being thus assured of the gracious intent of God toward *you* as well as the *Jewish* nation, I no sooner heard of your steadiness to this *Christian* principle, ever since my first preaching to you, and that universal charity you bear towards all *Christian* brethren, without

17. Beseeching him, the glorious God and Father of our Lord Jesus Christ, to continue and increase upon you the gifts of his spirit, for your still more complete knowledge of Christ's religion, and your final adherence to the true doctrines of it.

18. To enlarge your understandings, and give you a just and profound sense of the certainty and glorious advantages of your *Christian* profession.

19. And

* Ver. 14. Until the redemption of the purchased possession, *ἕως ἀπολύτρωσιν τῆς περιποιήσεως*. So as to make us [*Gentiles*] a redeemed possession.

A. D. 62. 19 And what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power.

20 Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places.

21 Far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come ;

22 And hath put all things under his feet, and gave him to be head over all things to the church.

23 Which is his body, the fulness of him that filleth all in all.

19. And of that great and Almighty power, by the demonstrations whereof he at first converted you to, and by which he will constantly support you in your *Christian* faith ; and will at last raise you up to the final and eternal rewards of it.

20. That Divine Power, I say, whereof he gave so wonderful and most evident an instance, in raising up Christ the head of his church, from the dead, and exalting him to the highest degree of majesty and glory with him in heaven.

21. Investing him there with a dominion over all creatures, even over all dignities, offices, and powers, both of this and of the future world.

22. & 23. Making him the glorious head over the whole church, as his body which is now to be fully perfected and completed by the clearest discoveries and most excellent privileges from him in whom dwelleth all fulness * and perfection.

CHAP.

* *The fulness of him that filleth all in all.* Much the same expression with that of John i. 16. *Of his fulness have we all received* (fulness) and *grace for* (ἀντι, in proportion to his) *grace.* This is the sense, if πληρωμα refers to Christ, but if it refers to the *church* (the substantive last mentioned) I have expressed that sense also.

C H A P. II.

Having shown it to have been the original Purpose of God to unite the Gentiles to the Church of Christ; he declares the Ephesians to be actually Members of it. Gives them such an Account of the Gospel Privileges and Blessings, as exalts it far above, and makes it Independent of the Rites of the Mosaical Law. He shows that Law to be abolished by the Death and Religion of Christ, and thereby both Jew and Gentile united into one Church and Society. And all this for their Encouragement to adhere to the Christian Faith, without listening to the Necessity of the Mosaical Ceremonies.

I AND you *bath* he quickened * who were dead in trespasses and sins.

conversion to Christianity, raised * up you *Ephesians* to the hopes of pardon and salvation, who were formerly in a state of sin and death, under your vicious and heathenish life.

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

I BE assured, therefore, that God A. D. 62. who raised up * Jesus Christ from the dead, and made him the head of his church, has, by your

2. While you lived in the habitual practice of enormities that were common and fashionable in the *heathen* world; influenced by the temptations of the devil, that powerful and malicious spirit, that has his residence in the air about us, and still reigns by his influences on the wicked and unconverted *heathens*.

3 Among

3. Of

* I take the construction of this verse from the 20, 21, &c. verses of the foregoing chapter, and not from the 19th, as some, nor the 5th verse of this chapter, as other interpreters do. This makes the connection much clearer and less interrupted, and is confirmed by the *ἐν ᾧ* in the 5th verse.

A. D. 62.

3 Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath, even as others*.

4 But God who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved).

6 And hath raised us up together, and hath made us fit together in heavenly places in Christ Jesus.

7 That in the ages to come he might show the exceeding riches of his grace, in his kindness towards us, through Christ Jesus.

3. Of which number *you* all were before your conversion; indulging your carnal and depraved appetites, and actuated by the dictates and passions of a sensual mind; being, like all other *beaten* people, brought up from your birth to the habits of such vile courses as could not but subject you to the wrath and displeasure of God.

4. & 5. But God in abundant mercy and compassion to his sinful creatures, has now, by the death and resurrection of Christ, and by your embracing his religion, recovered you † from this dark and sad estate, and raised you to the hope of pardon and salvation. It is *this religion* that justifies and saves you; the *ceremonial* law has no hand at all in it.

6. For by raising *him* from the dead, God has given you, and all true *Gentile* believers, an assurance of all the noble privileges of his heavenly religion, and of all the blessings of his kingdom.

7. It being the purpose of God thus to display the wonderful extent of divine love and mercy to all mankind, under the dispensation of Christ the *Messiah*.

8. & 9. And

* Ver. 3. *By nature*; Φύσει, either by *customs* and *habits* (of *Kice*); or else *really* and *indeed* children of wrath; as this word is plainly used, Gal. iv. 8. *By nature no gods*, i. e. not gods at all.

† Wherewith he loved us, hath quickened us. See note on chap. i. 3, 4.

8 For by grace are ye saved, through faith, and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

servation of the *ceremonial* law, and so * the *Jew* could no more pretend to claim it than the vilest *Gentile*.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember that ye *being* in times past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh, made by hands.

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

13 But now in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ.

8. & 9. And certainly this *gospel* A: D. 62. } salvation is the fruit of nothing but the pure grace and bounty of God, making our faith in Christ's religion the merciful condition of this happiness. No man has done any thing to deserve it; it could not be merited by the utmost ob-

10. Our regenerate state is wholly owing to what God has done for us in Christ, and by his *religion*. By *this* it was his design to prepare and enable us to live that life of purity and virtue that will qualify us for life eternal.

11, 12. & 13. Remember then, and stand to it; that though you *Gentiles* were formerly quite out of the pale of God's church, without any knowledge of the Messiah promised to Abraham as the Saviour of all mankind, having little or no prospect of spiritual and future happiness, estranged from the knowledge and worship of the true God; in fine, *you* whom the *Jewish* people, that boasted themselves in their divine laws and privileges, were wont in derision, to call *uncircumcised, unclean* and *sinful*, are now, by Christ's religion, taken into covenant with him, and are his peculiar people as much as *they*.

VOL. II.

E

14. While

* Lest any man should boast, *ἵνα μὴ τις καυχῆσται*. So that none can boast.

A.D. 62.



14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.

ed us *all* to God, the difference is at an end, and we are *all* united into one church and society.

15 Having abolished in his flesh the enmity, *even* the law of commandments, *contained* in ordinances, for to make in himself, of twain, one new man, so making peace.

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby :

17 And came, and preached peace to you *which were* afar off, and to them that were nigh.

18 For through him we both have an access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God :

14. While *they* were his enclosed church, you *Gentiles* were kept at a distance; and indeed were no way reconcilable to their ceremonies and worship. But now that Christ by his death hath reconcil-

15. & 16. For that part of the *Jewish* law that consisted of such ceremonies as were designed to keep up the distinction between them and all other nations, is now, by the death of Christ upon the cross, abolished and become of no further obligation; whereby he has made the way open for believers of *all* nations to join with them, and make up *one Christian* church under him, the common head and Saviour of us all.

17. And accordingly Christ has appointed his gospel to be preached, as the condition of peace and pardon, as well to the *Gentiles* that were hitherto strangers to his church, as to the *Jews* that had been his ancient people.

18. For by the sacrifice of his death, all true believers of every nation are admitted into favour with God the Father and become his true people, all conducted by the same holy Spirit, without any further regard to the *Jewish* law.

19. Wherefore look upon yourselves as no longer excluded from the divine covenant, nor as only in part proselytes to it, because of your not being *circumcised*; but esteem yourselves as *fully* privileged, and as *much* of God's family as *they* can be.

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

20. Believe, for certain, you ^{A. D. 62.} are members of that church of the *Messiah* which is built upon the truth of all the prophecies of the *Old*, and the apostolical doctrines of the *New Testament*; Jesus Christ himself being the head of this body, and as it were the chief corner-stone of this fabric, holding and cementing the two sides of *Jewish* and *Gentile* believers together.

21 In whom all the building fitly framed together, groweth unto an holy temple in the Lord.

21. Under whose divine conduct and influence, all the members of this *Christian* society, like the stones of a material building, are so to unite and increase, as to become the temple and habitation of God.

22 In whom you also are builded together for an habitation of God through the Spirit.

22. You *Gentile* Christians of *Ephesus* being now a part of this glorious fabric as well as the *Jews*: And as God was formerly said to dwell in the *Jewish* tabernacle and temple, by the manifestations of himself there to that people; so may he now, in a much higher and happier sense, be said to *dwell in you*, by the gifts and graces of his holy *Spirit* conferred on you.

CHAP. III.

The same Assurances, viz. That the Gentiles are received into the Church of Christ, continued. He owns and professeth himself the Gentile Apostle, commissioned on purpose to preach the Gospel to them. The calling of the Gentile World, a Doctrine not allowed of by the Jews, nor discovered to the Gentiles themselves in former Ages, but now clearly revealed to have been always the Purpose of God; and in this respect is styled a Mystery. He exhorts them to rejoice in, rather than be discouraged at, his imprisonment and sufferings for this Doctrine. Prays for their confirmation and Progress in the Christian Faith, and blesteth God for his extended Mercies to Mankind.

- A. D. 62. 1 **F**OR this cause, 1. **F**OR preaching this very
 I Paul, the doctrine, viz. That you
 prisoner of Jesus Christ Gentiles are now received into all
 for you Gentiles. the privileges of the Christian
 church, as well as the Jews, am * I Paul, now a pri-
 soner at Rome, prosecuted by the malice of that † peo-
 ple, and to be tried for my life.
 2 If ye have heard 2. & 3. Nor can you doubt but
 of the dispensation of I am a prisoner for *your* sakes,
 the grace of God, since ‡ you know my divine com-
 which is given me to mission by an exprefs revelation
 you ward: from
 3 How

* [I Paul, a prisoner;] i. e. either [am now a prisoner], (as I have ventured to connect it with the 2d and 3d verses); or else [the prisoner], and then most probably all the following verses of this chapter are one continued parenthesis, to the first verse of the 4th chapter, where the apostle resumes his exhortation again in the very same words.

† See Acts xxii. 21, 22. xxvi. 19, 20, 21. xxviii. 17. 20.

‡ If ye have heard; *ὡς ἠκούσατε*. Since ye have heard. See Dr. Mill, Prolegom. § 72, 73, &c.

3 How that by revelation he made known unto me the mystery (as I wrote afore in few words,

4 Whereby when ye read ye may understand my knowledge in the mystery of Christ),

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit ;

6 That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel :

7 Whereof I was made a minister, according to the gift of the grace of God given unto me, by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given. that I should preach among the Gentiles the unsearchable riches of Christ.

9 And

from God, runs chiefly upon this A. D. 62.
very thing, to authorise me to declare this unthought-of mercy to you ; as I briefly explained it to you before, (chap. i. 9, 10).

4. By reading and considering whereof, as I there did, and shall now give a further account of it ; you may clearly understand that gracious and surprising purpose of God so little expected by the world.

5. & 6. Viz. That though the *heathen* nations had it not expressly declared to *them* in former ages, nor could the *Jews* be brought to apprehend it from the predictions of their prophets ; yet it was now clearly revealed and *absolutely* declared to the inspired apostles of Jesus Christ, that the *Gentiles* should be taken into all the blessings of the Christian covenant, and be united to the *Jews* to make up *one church* under the Messiah.

7. Of which great and merciful dispensation God has made *me* a minister, and qualified me for preaching and demonstrating the truth of it, by the powers of his holy Spirit conferred on me.

8. I, who for my former immoderate and furious zeal against this very religion, can never sufficiently humble myself, have now the favour to be made an *apostle*, to declare this amazing and extensive love of God by Jesus Christ toward the *Gentile* world.

E 3

9. To

A. D. 62.

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

10 To the intent that now unto the * principalities and powers in heavenly places, might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord: always directed and disposed, but now fully completed by Jesus Christ.

12 In whom we have boldness and access with confidence by the faith of him. people; and may address to him with full assurance of being rewarded as his true worshippers.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For

9. To show both *Jew* and *Gentile* the exceeding great blessings they are now to enjoy, by being united into one church under Christ: a thing that God, who created and governs the world, and all the dispensations of it by *him*, thought not fit so manifestly to reveal to former ages, as he has now done.

10. & 11. Now that he intends not only to convince the governors and magistrates of this world, who have opposed and persecuted this religion, but to display to all ranks and degrees of creatures, both in heaven * and earth, this manifold wisdom in the wondrous management of his church; so agreeably to the former † dispensations of it; all which were always directed and disposed, but now fully completed by

12. Through whose mediation for us, but *Jew* and *Gentile*, that embrace his religion, are accepted of God as his true church and people; and may address to him with full assurance of being rewarded as his true worshippers.

13. Wherefore since I am now under persecution for delivering a doctrine so much to the benefit of you *Gentile* Christians: Be not disheartened or affrighted at my sufferings;

* To the principalities and powers in heavenly places. See the Note on chap. i. 10.

† [According to the eternal purpose]. *Κατὰ πρόθεσιν τοῦ αἰώνου*; [agreeably to the predisposition of former ages, or dispensations of religion]. Thus the Saviour was promised to Adam, then to Abraham, afterwards typified and represented to the *Jews*, and at last, *fully* and openly *preached* to all the world.

ings; but rather rejoice at them, as an argument of the sincerity and truth of this doctrine; and let it raise your hearts and strengthen your resolutions. A. D. 62.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ.

15 Of whom the whole family in heaven and earth is named;

16 That he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man :

17 That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love,

18 May be able to comprehend with all saints what is the breadth and length, and depth and height:

19 And to know the love of Christ, which passeth knowledge, that ye might be

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

14. & 15. To which end I humbly and earnestly beg of God the Father, the Supreme Lord and Governor of the whole church in heaven * and earth, uniting both angels and men under his government ;

16. That out of the infinite fulness of divine goodness and mercy, he would confirm your minds by the influence of his Holy Spirit.

17. 18. & 19. That so, by a due and profound sense of the inexpressible bounty of this dispensation of Christ toward you Gentiles, you and all Christian people may render him all unfeigned returns of love, gratitude and obedience, by an unshaken and firm adherence to his religion; abounding in all the divine † gifts and spiritual graces belonging to it.

filled † with all the fulness of God.

20. & 21. To him therefore who has already conferred such spiritual endowments on you, and is both able and willing to encourage your improvement of them, by giving you still more than you can wish or imagine for yourselves, be ascribed, by all succeeding ages of the church, all honour and glory, through Jesus Christ, for evermore. Amen.

E 4

C H A P.

* [Family of heaven and earth.] See the Note on chap. i. 10.

† [With all the fulness of God.] See the Note on 2 Cor. viii. 1.

C H A P. IV.

The Apostle having thus given the Gentile Christians of Ephesus all suitable encouragement to continue in. and firmly to rely upon. the Christian Faith, without the Observation of the Jewish Law; comes now to exhort their whole Church in general to the Practice of such Duties as become their holy Profession, especially that of Unity, Mutual Charity, and Forbearance; adviseth both the Jewish and Gentile converts to consider themselves as all united into the same Church and Privileges in Christ, without distinction; warning the gifted Teachers of both parties to a sober and uniform Improvement of their gifts and offices; by showing them to be all derived from the same Spirit, and intended for the same religious purposes. Then turns his Exhortation to the Gentile Part, showing them their Obligation to renounce all their former Heathenish Practices, and live up to the Purity of the Gospel Religion. Pointing out to them several of the most notorious Vices to which they had formerly been subject.

A. D. 62. I I Therefore the prisoner * of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called,

1. **T**HUS have I that am now a * prisoner for Christ's sake, and particularly for upholding you Gentile Christians to be his true church, without your observance of the *Mosaical ceremonies*, given you full encouragement to maintain that privilege. And let me now by these chains I wear, beseech all parties among you to live worthy the excellency of their holy profession.

2. & 3. Taking

* [I therefore, the prisoner of the Lord:] See Note on chap. iii. ver. 1.

2 With all lowliness and meekness, with long-suffering, forbearing one another in love :

3 Endeavouring to keep the unity of the spirit in the bond of peace.

4 *There is one body and one spirit, even as ye are called in one hope of your calling.*

5 One Lord, one faith, one baptism.

6 One God and Father of all, who is above all, and through all, and in you all.

become the church and servants of the same God the Father, who is equally over you all by his power, conducts you all by the same good Providence, and dwells in you all by the same Holy Spirit.

7 But unto every one of us is given * grace, according to the measure of the gift of Christ.

ed to every member or minister alike ; but to each of them in such measures as Christ knows them best able to improve for the church's benefit. So that none ought to be dissatisfied with his own, or to undervalue those of another.

8 Wherefore he faith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now

2. & 3. Taking special care to A. D. 62. preserve the peace and unity of the church by a gentle, meek, and forbearing behaviour to each other, agreeably to the spirit of the gospel.

4, 5. & 6. Duly considering, that both Jewish and Gentile believers are now joined together in one Christian society, enlightened and endowed with the same spirit, and brought into the same common hope of salvation ; having the same Christ for your Saviour and Head, into whose faith you are all alike baptized ; and are be-

7. But you ought to remember, That though you all belong to the same Christian church, the body of Christ ; yet the gifts and graces of the Spirit may not be distributed

to every member or minister alike ; but to each of them in such measures as Christ knows them best able to improve for the church's benefit. So that none ought to be dissatisfied with his own, or to undervalue those of another.

8. These spiritual gifts to the Christian church, and the variety of them too, are represented in those prophetic words of the Psalmist (Psalm lxxviii. 18.), Resembling Christ the Messiah in his ascension

* Grace χάρις, either gifts and endowments for an office in the ministry, or the office itself.

A. D. 62. *ascension into heaven, after the conquest of sin, Satan, and death, to an earthly monarch in triumph after victory, scattering gifts and largesses to his people.*

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)

10 He that descended, is the same also that ascended up far above all heavens, that he might fill all things.)

such measures as he in wisdom should think fit*.)

11 And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers;

doctrines of it first to the world; others to be prophets, to explain the passages of the Old Testament, relating to, and confirming that doctrine; others to be evangelists, to spread it to farther distant nations, and record it in writing; and some to be pastors and teachers, to build men up in the knowledge of it, after they have embraced it†.

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

into a more firm and perfect society; to render the discharge of the Christian ministry more orderly and effectual;

9. & 10. (But whatever degrees they are given in to any of you, they all come from this triumphant Saviour, the very same Jesus who came down upon earth, died and was buried, to obtain this conquest, and then rose again, and was exalted to the highest degree of heavenly glory and majesty, to become the Lord of the whole church of God, to perfect and complete it, and to guide and model it by

11. And accordingly he fulfilled that prediction by this *variety** of endowments on the ministers of the Christian church; qualifying some to be apostles, *to declare the*

12. Which *variety* of gifts and offices, is so far from being a disadvantage from the excellency of one above another, that it is the very thing intended to knit and compact the Christian members

* I see no connection in these two verses with the foregoing and following clauses, but by making them refer to the *variety* of gifts, and their being derived all from Christ. And the connection is best preserved, by including them in a parenthesis.

† See 1 Cor. xii. for the same expressions and argument more at large.

effectual ; contributing, in their places and stations, to the better edification of the whole church. A. D. 62.

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ :

14 That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine by the slight of men, and cunning craftiness, whereby they lie in wait to deceive :

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ :

16 From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, make the increase of the body, unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind,

18 Having the understanding darkened, being alienated from the

13. God so wisely providing, that each member should by this means be trained up to perfect Christianity ; and the whole become a complete body under him the common *head* of all.

14. That, by arriving at this perfection of Christian faith and knowledge, they may be above the influences and stratagems of cunning and deceitful teachers ; and not, like children, give ear to every plausible doctrine that is proposed to them.

15. & 16. But that, as the human body is composed of different joints and members, all in their several functions tending to nourish and keep up the whole frame ; so, by this variety of spiritual gifts and offices in the church, Christians may grow up into one complete society under Christ their head, unanimously agreeing in the same rule of faith towards God, and conspiring in the same mutual affections to each other.

17. I must again particularly warn you *Gentile* Christians, how much it concerns, and is expected from you, entirely to renounce all the vile practices and idolatrous worship of the *Heathen* world.

18. Who still remain in that perfect state of ignorance and irreligion which *you* have solemnly forsaken,

A. D. 62. the life of God, through the ignorance that is in them, because of the blindness of their heart :

19 Who being past feeling. have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ :

21 * If so be that ye have heard him, and have been taught by him, as the truth is in Jesus :

22 That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts :

23 And be renewed in the spirit of your mind :

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour : for we are members one of another.

neighbours ; remembering you are all now members of the same Christian body ; so that to deceive another is to injure and abuse *yourselves*.

forfaken, utterly estranged from that virtuous course of life that alone can render men like to God, and happy in his service.

19. And, by impure and unreformed habits, are become so insensible of all goodness, as to commit the worst degrees of uncleanness, not only without all regret and reluctance, but with the utmost eagerness and delight.

20. & 21. Remember, that by your * conversion to the Christian religion, you are in quite another state ; and obliged by the highest engagements to a direct contrary course of life.

22, 23. & 24. Namely, to forsake all your old heathenish lusts, and ignorant practices ; and to become new and reformed men, by obedience to those holy and righteous laws prescribed in the *gospel*, that will raise you to the imitation of God, and render you his true and happy children.

25. Beware then of those vices you have been formerly most subject to, and are most opposite to the *Christian* spirit : for instance, detest that dangerous sin of *lying*, deceiving and over-reaching your

26. & 27.

* If so be ye have heard him—*ἐὰν αὐτὸν ἤκούσατε*. Since you have heard him.

26 Be ye angry and sin not : let not the sun go down upon your wrath.

27 Neither give place to the * devil.

28 Let him that stole, steal no more § : but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

something to spare for

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying ; that it may minister grace unto the hearers.

those virtues that will from God.

30 And grieve not the holy Spirit of God, whereby you are sealed

26. & 27. Suppress all immoderate anger and resentment : suffer it not to ripen into revenge, reproach, and slander ; for then you are overcome by that wicked adversary the *devil* whose very name signifies a *railer* and a *blasphemer* *. A. D 62.

28. Whoever has been accustomed to *steal*, before his conversion, and to esteem it but a small, or scarce any sin § ; must now abhor that practice, and by a laborious life in some honest calling, must endeavour not only to supply his own wants, but if he can, to have them that are in absolute poverty.

29. Avoid all manner of scurrilous and filthy conversation ; and let your words and discourses in company be always such, as may not only be heard by any body with innocence and decency, but, as far as you can, with profit and advantage too ; by promoting

those virtues that will procure favour and acceptance

30. In fine, do and say nothing that maybe inconsistent with those blessed endowments of the Holy Spirit

* Διαβολῆς, [Devil.] Ver. 27. Neither give place to the devil. *or to the railer and slanderer :*] And the sense may be, [Give no occasion to slanderers to reproach your holy religion] ; as Erasmus and the French Protestant translation render it. See 1 Tim. iii. 6, 7. [give place, *τοπον*, opportunity. *or* advantage.]

§ As in several nations it was accounted ; and rather countenanced than discouraged, by some *Grecian* commonwealths ; particularly in that of the Lacedemonians, where Plutarch says, it was enacted or agreed, [νερόμισο] κλέπταιν τῶς ἐλευθέρους παῖδας ὁ, τὶ τις δύναιτο. [That the free-born youths might steal whatever they could.] But of this let the reader see Dr. Clarke's Evidences of Natural and Revealed Religion, p. 58, 59.

A. D. 62. ed unto the day of Spirit that are conferred on you, redemption. or may deprive you of his sacred influences; which are the pledges of your present pardon, and the earnest of your eternal happiness.

31 Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice.

31. And as he is the Spirit of *peace and love*, so let no differences in your religious sentiments and opinions, suffer you to launch out into any expressions of bitterness, rage, and clamorous reproaches, nor to harbour any purposes of malice and revenge.

32 And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

32. But treat one another, even those that injure you, with tenderness, pity and forgiveness; remembering how much a greater debt of guilt and sin God has forgiven us all for the sake of Christ Jesus.

C H A P. V.

The first and second verses conclude the Exhortation to Love and Unanimity in the End of the foregoing Chapter. Then he repeats his caution against their former Heathenish Vices, particularly such as accompanied their Idolatrous Worship. Descends to the Relative Duties, wherein the Jewish Christians, by former Prejudices, were apt to be deficient. See the Preface to this Epistle, § 4.

1 **B**E ye therefore followers of God as dear children.

1. **S**INCE, therefore, you are all, both *Jewish and Gentile* converts, become the children and church of God, imitate *him* as your true Father and most perfect example.

2. And

2 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling favour.

pattern of love, by charity and unity with each other.

3 But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints.

still the attendants of idolatrous rites and worship. Let none of them be so much as named or heard of among *Christian* professors.

4 Neither filthiness, nor foolish talking, nor jesting, * which are not convenient : but rather giving of thanks.

pressions of praise and

5 For this you know, that no whoremonger, nor unclean person, nor covetous man †, who is an idolater, hath any inheritance in the kingdom of Christ, and of God.

2. And as the death and sacrifice of Christ for our sins was the highest instance of Divine love and mercy to us *all*, and an act most pleasing and acceptable to God; let it be the chief care of all parties among you to resemble this great

A. D. 62.

3. I must again especially warn you *Gentile* Christians from all those extravagant and lustful passions, and unclean practices, that were so common and fashionable in your heathen state; and are

4. And be as careful to avoid all that scurrilous, lewd and light way of talking, that is the usual * incentive to such unclean actions. Break it entirely off by accustoming your mouths to continual ex-
thanksgiving to God.

5. For you cannot but know, by the natural design of the *Christian* religion, that no person addicted to such impure affections and practices as † are indulged in *idolatrous* and superstitious worship, can ever be a true member of the church of Christ here, or inherit his kingdom hereafter.

6 Let

6. & 7. Let

* [Which are not convenient—] τὰ μὴ ἀνήκοντα, [That are most disagreeable] See Rom. i. 28. where τὰ μὴ κα-
θήκοντα, ought so to be translated.

† [Or covetous man who is an idolater,] ἡ πλεονέκτης ὡς
ἔστιν εἰδωλολάτρης, i. e. [One that may be called an idolater
for making his lusts and pleasures his god; or else a man
of such inordinate desires, as an idolater is and must be.]
The former is indeed *good sense*; but the *latter* is plainly
most agreeable to the apostle's design.

A. D. 62. 6 Let no man deceive you with vain words : for because of these things cometh the wrath of God upon the children of disobedience.

|| Rom. i. 26, &c. 7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now *are ye* light in the Lord : walk as children of light,

9 (For the fruit of the Spirit *is* in all goodness, and righteousness, and truth) ed with such gifts and

10 Proving what is acceptable unto the Lord.

by the habitual practice whereof alone you can approve yourselves to God.

11 And have no fellowship with the † unfruitful works of darkness

6. & 7. Let no philosophers, therefore, persuade you by any arts of reasoning, that such practices can be any way innocent or allowable. They are the very things for which God gave up the heathens to vile || affections, and ever did, and do still, draw divine vengeance upon them that will not renounce and reform them.

8. In your dark and heathen state, it was indeed no wonder you should be guilty of them; but your *Christian* religion has so clearly instructed and better enlightened you, that you must live in a quite contrary course.

9. (For the practice of all moral and divine virtues, ought to be the proper effect of your conversion to that pure religion that is attended with such gifts and influences of the Holy Spirit.

10. These virtues you must study and practise, as things most agreeable to the Divine Will, and

by the habitual practice whereof alone you can approve

11. Never therefore be drawn into those dangerous † practices that none but ignorant heathens would commit ;

† The *unfruitful* works of darkness. **ἀκαρπείς* here cannot signify merely *unprofitable*, but *mischievous*; in the same manner as τὰ μὴ κατὰ νόμον, signify most *abominable* things, Rom. i. 28. as I have noted there. And thus ἀκαρπής exactly answers to *inutilis*, which signifies *mischievous*, in the best Latin authors. Thus Cicero, [Potest enim accedere promissum aliquod et conventum, ut id effici sit *inutile*, vel ei cui promissum sit, vel ei qui promiserit. *De Offic. lib. I.*] And again, [Nec promissa igitur servanda sunt ea, quæ sunt iis, quibus promiseris, *inutilia*. Ibid.] The learned reader may see abundant instances of this in the learned Dr. Clarke's Note on Hom. Iliad 2. p. 53.

darkness, but rather commit; but on the contrary, endeavour to expose their indecency, and make them ashamed of them. A. D. 62.

12 For it is a shame even to speak of those things which are done of them in secret.

12. For certainly it would shock the modesty of a good man, even to mention the abundance and filthy actions committed in the secret *mysteries* of *heathen* worship.

13 But all things that are reprov'd, are made manifest by the light: for whatsoever doth make manifest, is light.

13. But as light is the thing that render every object clearly visible to the eye; so has the Christian religion demonstrated the vileness and danger of these practices to the minds of all that embrace it.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

14. And accordingly the prophet Isaiah (Isa. lx. 1.) has expressed the happy condition of the *Gentile* part of the *Christian church*. *Arise, shine, for thy light is come, and the glory of the Lord is risen*

upon thee. And again, *Awake and sing ye that dwell in the dust,* Isa. xxvi. 19. Signifying the former dark and ignorant state of the *heathen* world, and the glorious light and knowledge it should attain to by the religion of *Christ the Messiah*; and their great obligation to live suitably to the advantages of it.

15 See then that ye walk circumspectly, not as fools, but as wise,

15. & 16 Considering therefore how contrary the religion you have embraced is to that of the rest of mankind, and what violent opposition you are like to meet with; you must have a prudential eye to that too, and manage yourselves

16 Redeeming the time, because the days are evil.

not only with *innocency* but *discretion*; not exposing yourselves to persecution upon needless occasions; but while you endeavour to convert men, you ought to avoid their fury by all lawful and just means.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

17. Remember therefore, that though it be the will of God you should firmly adhere to your *Christian* principles, and labour to bring others

A. D. 62. others over to them; yet it is none of his will that you should indiscreetly lay yourselves open to their obstinate malice and rage; but only propose the divine truths to them in so prudent a manner, as may best work upon them, and secure your own lives.

18 And be not drunk with wine, wherein is excess: but be filled with the Spirit:

18. But to proceed concerning the particular vices I was warning you from: To preserve yourselves from the impurities of heathen worship, be sure to shun that excess of *drinking* so usual in their idolatrous festivals; the incentive to all lust and extravagancy. And instead of the beastly custom of filling yourselves with *wine*, endeavour by a habit of temperance and sober conversation, to be full of the gracious gifts and influences of the Holy Spirit.

|| See 1 Cor.
xi. Coloss. iii.
26.

19 Speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father, in the name of the Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God. both in public and private, and in all relative duties to each other.

22 Wives *, submit yourselves unto your own husbands, as unto the Lord.

is a disagreement in religious * principles. Whereas, the due

19. & 20. Which will inspire you in your religious || assemblies to praise and bless God in divine psalms and hymns: and, contrary to their extravagant and lewd merriments, will render all your mirth truly spiritual and religious: exalting your minds to grateful and pious expressions of thanksgiving to God the Father, through Jesus Christ, for all his mercies towards you.

21. And these divine influences will conduct you in a regular submission of inferiors to superiors,

22. Such as is that, for instance, between *husband* and *wife*, which the *Jewish* zealots are apt to think they may be excused in, where there

* For the *occasion* and *design* of St. Paul's advice in this and the following relative duties, let the reader see the preface to this epistle, § 4.

due subjection of a *wife* to her *husband* (notwithstanding any difference in religious opinions between them) is not only the plain will of Christ, but is illustrated and enforced by the constitution of his *church*. A. D. 62.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

23. For as Christ is the Saviour, head and governor of the whole *church*, as his *spiritual body*, so is every *husband* the head and guardian || of his *wife*.

|| So in
1 Cor. xi.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25. And therefore as the church pays all due subjection to Christ its *spiritual head*, so the natural relation of a *wife*, according to the first solemn institution of marriage, requires a just submission

and observance from her to her *husband*.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it:

25. 26. & 27. On the other side, this comparison will as clearly show and highly recommend that *love* and *tendernefs* that *husbands* ought to express to their *wives*:

26 That he might sanctify and cleanse it with the washing of water by the word,

For as nothing can be so lively and perfect an example of love, care and tendernefs, as that where-

27 That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish.

with Christ treats the *church*, his spouse, cleansing and purifying all its members from the guilt of sin, by baptizing them into his holy and pure profession; and by his word and Holy Spirit training them up to such unblemished holiness of life here upon earth, as perfection of virtue, glory and

will terminate in the happiness in heaven.

28 So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himself.

28. & 29. So does this his tender regard to us, as the dear members of his own spiritual body, show every *husband* to treat his *wife* as a second *self*; convincing him by the dictates of *self-love*,

29 For no man ever yet hated his own flesh;

A. D. 62. flesh; but nourisheth
and cherisheth it, even as the Lord the church.

to be kind and gentle towards her, and how unnatural it would be to do otherwise.

30 For we are members of his body, of his flesh, and of his bones.

30. Thus close and dear is the union of Christ with his *church*, and of the *husband* with the *wife*, that they may be respectively considered as head and members of one and the same body.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

31. And accordingly you know, when Eve was produced from Adam's rib, and given him for a *wife* (Gen. ii. 22.) it was expressly said, *That the relation between them was nearer and dearer than that of parents and children.*

32 This is a great mystery: but I speak concerning Christ and the church.

32. And thus have I, by this most noble and lively * comparison of Christ and his *church*, illustrated and recommended to you

the great duty of *husbands* and *wives*. But indeed my *chief* design was to show you the happy union between Christ and his *church*.

33 Nevertheless, let every one of you in particular, so love his wife, even as himself, and

33. But whether I had made use of this *mystical* way of *illustration* or no, the very original institution of *marriage*, and the plain will of Christ

* [This is a great mystery.] The generality of interpreters understand St. Paul here, as if the marriage of Adam and Eve were intended by the Holy Spirit to represent, and mystically to signify the spiritual union between the Messiah and the *Christian church*. The *Jewish* doctors, indeed, are full of this. But because no other undoubted expressions of scripture are found to demonstrate the thing itself to be true, and it not being clear these traditional doctrines of the rabbins were as early as our Saviour's or St. Paul's time, I have therefore expressed it as a *comparison* for *illustration*; and whether the great latitude in which St. Paul uses this word *mystery* will not warrant my so doing, I submit to the judgment of the learned and attentive reader. See Revelat. i. 20. with my Paraph. there.

and the wife *see* that the reverence her husband. Christ in the gospel religion, is ^{A. D. 62.} sufficient to convince them of the obligation to love and tenderness on the one part, and to respect and subjection on the other; and that no differences in *religious principles* can excuse either from so evident a moral duty.

CHAP. VI.

He proceeds in showing the Christian obligation to the other relative Duties of Parents and Children, Masters and Slaves. Then encourages them to general Constancy and Resolution against all Temptations and Persecutions for the sake of Christianity: and, by Metaphors taken from the Arts of Grecian and Roman Soldiery, directs them how to arm themselves against the Assaults of them. Desires their prayers for him, as their Gentile Apostle, and concludes with his Blessing.

CChildren, obey your parents in the Lord: for this is right. **1.** **T**O proceed in these relative duties. The same Christian principle that ought to induce *husbands* and *wives* to their reciprocal duties, notwithstanding any differences in religious notions *, obliges all *children* and *young* people to pay all just reverence to their *parents*, and not think themselves exempt from it *to either* * of them upon that account.

2 Honour thy father and thy mother, (which is the first commandment with promise) **2. & 3.** Let them remember, that duty to parents is of so natural and important obligation, that God was pleased in the fifth commandment to his ancient people the

3 That

F 3

Jews

* See the Pref. to this Epistle, § 4.

A. D. 62. 3 That it may be well with thee, and thou mayest live long on the earth.

4 And ye fathers, * provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

prejudice them against it, by their froward and ill example.

5 Servants, be ‡ obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ:

6 Not with eyeservice, as men please, but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.

Jews to *add the special promise of temporal prosperity and long life in the land of Canaan, for their greater encouragement to it.*

4. And let all *Christian* parents be particularly careful to treat their children with such mild and gentle usage as may more easily induce them to believe and embrace the *Christian religion*; and not *

5. Let such Christians as are *slaves* to heathen *masters*, not think themselves disengaged from their civil obligation by being Christians ‡, but continue to serve them sincerely and industriously, as their *Christian* duty.

6. & 7. Let them do it sincerely, I say, and not barely in such a manner as to escape their master's observation and punishment; but conscientiously seek their interest, knowing, that in serving them *faithfully*, they serve Jesus Christ their Supreme Lord and Master.

8. And being fully assured, that Christ will hereafter as impartially and fully reward the diligent services of a *slave*, as the most generous actions of a *freeman*.

9. And

* [Provoke not your children, but bring them up, &c. Μη παροργίζετε—ὅτι οἱ πολλοὶ ποῖσιν, ἀποκληρονόμους ἐργαζόμενοι, καὶ ἀποκληρύκτας ποιοῦντες. Chrysostom. i. e. Provoke not your children, as many people do, by their ill usage, discouraging them from coming into the Christian church, and from hearkening to the gospel doctrine.

‡ See 1 Cor. vii. 20, 21, 22, 23, 24.

9 And ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven; neither is there respect of persons with him.

who forgave them infinitely more; and who regards no man's *external* circumstances, but will reward and punish the behaviour of a *master* as well as of a *slave*.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole * armour of God, that ye may be able to stand against the wiles of the devil.

ed you, for your defence against the stratagems and assaults of the devil, and wicked men.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places †.

13 Wherefore take unto you the whole armour of God, that ye may

9. And let all *Christian* masters, ^{A. D. 62.} that have any *slaves* under them, use them with gentleness and humanity; forbearing all passionate and violent expressions toward them; and forgiving their pardonable faults. Remembering *they* themselves have a heavenly master

10. And now, to conclude my exhortations to you: Be courageous and resolute in your profession, making the best improvement of the powers that God has given you.

11. Your conflict is very great and sharp. Wherefore, like true soldiers, arm yourselves from head to foot with the * spiritual armour wherewith God has furnished

12. And great need you have so to do. For you must engage not only with men, with the magistrates and rulers of *this* world, but with wicked *spirits* too, those malicious *powers*, that have so long domineered over the blind and ignorant *heathens*, and have still their habitation in the regions of the air about us.

13. Be ready armed then with the following principles, that will enable you to resist them all, and

F 4

stand

* [Armour of God.] See note on 2 Cor. viii. 1.

† Ver. 12. [Spiritual wickedness in high places:] πνεύματα τῆς πονηρίας ἐν τοῖς ἑσπερίοις. [Against the wicked spirits in the regions of (our) air. ἑσπερίοις is the same with τῇ σκοτεινῇ τῆς γῆς, *this darkness*; the same with ἑσπερος, and ἑσπέρων, *darkness*, in St. Peter and St. Jude.

A. D. 62. may be able to withstand your ground under the worst trial and temptation; viz.

14 Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness.

the habitual practice of them be as a breast-plate to fence off every mortal wound.

15 And your feet shod with the preparation of the gospel of peace.

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

shield does the soldier

* 1 Thes. v. 8. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Read and meditate on the word of God in holy scripture, the understanding whereof will, like the keenest sword, enable you not only to resist, but to assault your adversaries.

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints.

14. Keep close to the rules and plain precepts of the *gospel*, the knowledge whereof will secure you from all loose principles, and like the soldiers *girdle*, keep you in a firm and steady posture; and

15. Be always prepared with a modest and peaceable mind toward your adversaries; which will be a means to prevent and take off the

edge of their malice; as the soldier's boots preserves his legs from the roughness of the ways, and from the traps and galls that are laid by the enemy to retard his march.

16. But especially have your thoughts ever possessed with a firm and steady faith in the *promises* of the gospel; that will guard you from the secret suggestions, and open assaults of the devil; as the from the darts of his enemies.

17. Let your hopes * of eternal life and happiness, be ever ardent and vigorous; which, like a *helmet* on the head, will secure you in the main points of your profession.

18. And withal be earnest and constant in a course of fervent prayer to God for yourselves and all Christian people.

19 And for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel;

20 For which I am * an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

21 But that ye also might know my affairs, and how I do, Tychicus, as a beloved brother, and faithful minister in the Lord, shall make known to you all things.

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love, with faith from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ.

¶ Written from Rome unto the Ephesians, by Tychicus.

19. & 20. Not forgetting to let ^{A. D. 62.} me, your *Gentile* apostle, have a share in those petitions; beseeching God to enable me with due constancy and courage, to maintain this doctrine of the *Gentiles being called into the gospel covenant*; a doctrine now absolutely plain and certain, how strange soever it seem to the *Jewish* zealots; and whereof I am now a commissioned preacher, and am * imprisoned on that very account.

21. & 22. I send Tychicus, my dear Christian brother, and a faithful minister of Christ, with this letter to you, on purpose to acquaint you with my condition, and how it fares with me in my confinement; and to comfort you under your concern at it.

23. May all the Christians in your parts continue stedfast in the faith, love, and favour of God the Father, and the Lord Jesus Christ.

24. His favour and love be upon all sincere and good Christians. *Amen.*

A PARA-

* [Am an ambassador in bonds]. *Πρεσβείω ἐν ἀλύσει.* Which some render, [I grow old in bonds]; agreeable to Philem. ix. He had indeed been imprisoned in Judea two years, and had now lain two more at Rome, for the same cause. But I keep to our translation, as more agreeable to the rest of the expressions to the same purpose in this epistle. See note on Philem. ix.

A
P A R A P H R A S E

ON

THE EPISTLE OF ST. PAUL

TO THE

P H I L I P P I A N S.

THE PREFACE.

A. D. 62. **W**HILE St. Paul was a prisoner at Rome, whither he was forced to make his appeal from the inveterate malice of the *Jews*, for his preaching to the *Gentile* world, the *Philippian* church send *Epaphroditus* to visit and salute him in their name; to carry him supplies from them for his support in his confinement; and to give him the comfortable account, how steady and firm their church continued to the Christian faith he had formerly planted amongst them; and especially in that point of *relying upon the gospel religion for salvation, without the observation of the ceremonial law*, which the *Jewish* zealots every where cried up to be of absolute necessity to a *Christian* convert. This epistle is a return of St. Paul's great satisfaction, love and joy at the respects they had shown him, and especially for
their

their firm adherence to this *true Christian* doctrine; A. D. 62.
 with several fresh exhortations to a resolute, but yet meek and peaceful behaviour in their disputes with those furious adversaries, on whose temper and practices he lets fall some very severe and just reflections. For a further account of the nature of the expressions in which this letter runs, I refer the reader to the preface of the *foregoing* epistle.

CHAP. I.

The Title and Salutation. He expresseth his good Opinion of them for their Kindness and Respect toward him, and especially for their firm Adherence to the true Christian Doctrine; and prays for their final Constancy in it. Acquaints them with the Success his present Sufferings had for the Promotion of the Gospel, even in the Emperor's Court. Intimates a set of contentious Teachers of the Judaizing Party, who levelled their doctrine against him, instead of preaching Jesus Christ as the common Saviour of Mankind; but mentions others that were sincere, and stood by him and his Principles. Speaking of his Sufferings and his Constancy under them, he makes himself to be in a strait between the desires of serving Christ by a longer Life, and enjoying him in Death; but is free to live, and even suffer longer, for the benefit of the Christian Church. Gives them hopes of seeing them again; but whether he should or no, exhorts them to Christian Piety, and Resolution in Suffering after his own Example.

1. PAUL and Timothy, the servants of Jesus Christ, to all the saints in Christ

1. & 2. PAUL and Timothy, the servants and ministers of Jesus Christ, with all divine blessings from God the Father and our

A. D. 62. Christ Jesus, which
are at Philippi, with
the bishops and dea-
cons:

2 Grace *be* unto you, and peace from God our Father,
and from the Lord Jesus Christ.

3 † I thank my God
upon every remem-
brance of you.

4 Always in every
prayer of mine for you
all, making request
with joy,

5 For your fellow-
ship in the gospel,
from the first day un-
til now;

6 Being confident of
this very thing, that
he which hath begun
a good work in you,
will perform it until
the day of Jesus Christ.
to the great day of Christ's recompence and reward.

7 Even as it is meet
for me to think this
of you all, because I
have you in my heart;
in as much as both in
my bonds, and in the
defence and confirma-
tion of the gospel, ye
all are partakers of my
grace.

8 For

our Lord Jesus Christ, to the bi-
shops and deacons, and the whole
Christian church of Philippi.

3. 4. & 5. Your conversion to
the Christian faith, and your stea-
diness in it, from the very first
propagation of it to you, to this
day, is matter of such joy and sa-
tisfaction to me, that † I am ever
blessing God for it, and praying
for your further constancy in it,
in every petition I put up to him.

6. Being sufficiently satisfied,
that God, who has called you Gen-
tiles as well as the Jews, to the
profession of the *gospel*, will so as-
sist your endeavours, as to keep
you in the faith and practice of it

7. Nor can I but thus esteem and
pray for *you*, that have thus di-
stinguished your † respects to *me*,
in adhering so firmly to the doc-
trine I preached to you, and suf-
fering for it now along with me,
who am a prisoner for the truth
and confirmation of it ||.

8. And

† *Eucharistia*, I give thanks. Which shows St. Paul to be
the *author* of the epistle, though Timothy was joined in the
salutation.

‡ [Because I have you in my heart.] *Δια τὸ ἔχειν με ἐν τῇ
καρδίᾳ ὑμῶν* Or, Because you have *me* at heart.

|| Ver. 7. [Partakers of my grace or gift. It is a dubi-
ous expression. It may signify, as in the paraphrase, [their
being partakers of the honour of his suffering for the gos-
pel;] or their being *συμμετέχοντες*, *contributors* to the *gift* the
Philippians sent him by Epaphroditus, Chap. iv. 18. See
Mr. Peirce in Loc.

8 For God is my record, how greatly I long after you all, in the bowels of Jesus Christ.

9 And this I pray, that your love may abound, yet more and more, in knowledge, and in all judgment.

10 That ye may approve * things that are excellent, that ye may be sincere, and without offence till the day of Christ.

11 Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me, have fallen out rather unto the furtherance of the gospel.

13 So that my bonds in Christ are manifest in all the palace, and in all other places.

particularly for preaching it to the *Gentile* world.

8. And God can testify, what A. D. 64. a hearty degree of Christian love, I, in return, bear toward your whole church.

9. And how earnestly I pray that your love of Christ, and of me his *apostle*, may continually increase, by a more complete and perfect understanding of the great truths of his religion.

10. & 11. That by * studying and embracing the most important doctrines, and abounding in the practice of all Christian virtues, you may be found his sincere and true professors at the solemn appearance of Jesus Christ; to the glory and praise of God the Father.

12. But, to give you an account of my present state and condition, according to your desire, know then, that my imprisonment at Rome has been no hindrance, but rather an advantage to the *Christian* cause.

13. For it is now publicly known in the emperor's court, and through all the city, that I am a prisoner for the Christian faith, and particularly for preaching it to the *Gentile* world.

14. And

* Ver. 10. [That ye may approve the things that are excellent.] *ὡς τὸ δοκιμαζέειν ὑμᾶς τὰ διαφέροντα*, "That ye may examine into, and [proportionably] approve of, things, according as they differ in their excellency and importance."

A. D. 62.

14 And many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed
 * See chap. iii. 2, 3, &c. preach Christ even of envy and strife, and some also of good will.

16 The one preach Christ of contention, not sincerely†, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

and that I am a sufferer for the true *gospel* doctrine.

18 What then? notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ.

the Spirit of Christ, to assist me to plead my cause‡.

14. And my patience and courage under it has raised the spirits of several Christians, to profess and preach the *same* doctrine openly and undauntedly.

15. 16. & 17. There is indeed a set of *Jewish* * converts, that preach it more out of opposition to *me*, than out of love to the gospel *itself*. Their business is to depress my character, and increase my sufferings, (because I will not allow the *ceremonial* law to be necessary to a *Christian's* salvation.) But, thank God, there are others that stand up for me and my principles, being fully satisfied what I preach is by *divine* commission,

18. And though these two parties preach out of very different and contrary designs; yet there is this advantage, that they both contribute to make the *Christian* religion in general more known in the world; which is, and always shall be a great satisfaction to me.

19. And I am assured the present malice intended against *me* will prove so short of succeeding, that it will rather contribute to my deliverance. For which I question not your prayers, and

20. As

† Ver 16. [Not sincerely], ὡς ἀγνῶς: [Not without mixture, viz. of *Jewish* ceremonies with the *Christian* faith.

‡ [Turn to my salvation], εἰς σωτηρίαν: Not to his future *salvation*, but to his deliverance at his trial at Rome.

20 According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life or by death.

21 For to me to live *is* Christ, and to die *is* gain. in Christ's service, and rewarded.

22 But if I live in the flesh, this is the fruit of my labour; yet what I shall choose I wot not.

sweet, that, were it hardly know which to

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless, to abide in the flesh, *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith:

26 That your rejoicing may be more abundant, in Jesus Christ for me, by my coming to you again.

20. As therefore the only thing A. D. 62. I desire is, to demonstrate the power and excellency of Christ's religion, either by living longer to preach it, or by courageously dying for it; I shall not fail, in this juncture, to defend it publicly, as I have always hitherto done.

21. The only difference between life and death, to me is, that by the *one* I shall continue the longer by the *other* shall be the sooner rewarded.

22. It is infinitely worth my pains and sufferings indeed, to continue here still, and do service to his religion; yet is the prospect of my future happiness so ravishing and left to my *own* choice, I should determine as best for me.

23. & 24. Thus are my desires straitened between the two conditions of longer *life* and present *death*. To die and be with Christ would be much the more immediate benefit to me; but to live longer is better for *you* and the Christian *church*; and I am very free to do it.

25. & 26. And because it is so, I am fully persuaded God will so order it, and I shall live and see you again, to your still further advancement and comfort in the Christian faith.

A. D. 62. 27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel:

28 And in nothing terrified by your adversaries, which is to them an evident † token of perdition, but to you of salvation, and that of God.

come to *you* a means

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw
* Acts xiii. in me, and now hear
43. to be in me.

27. But whether I do or not, let me earnestly exhort you to go on in a life agreeable to the gospel religion; that I may hear a comfortable account how vigorously and unanimously you promote the credit and honour of the Christian faith; without partial distinction betwixt *circumcised* and *uncircumcised* converts.

28. And how undauntedly you bear the threats and persecutions of your adversaries, which, while they show *them* to be an obstinate and incurable people, bent upon their own destruction; so will the patient suffering under them be of eternal happiness and salvation.

29. & 30. Esteem it, therefore, as a high honour conferred on you, not only to be called into the Christian religion, as well as the *Jews*, but to suffer for it too; undergoing the same trials you saw me, your *apostle*, under, while I was first preaching to you * at Philippi, and that you hear are still upon me here at Rome.

C H A P.

† Ver. 28. [Which is to them an evident token of perdition, &c.] *Note*, The word *which* may refer to the *Philippians standing fast*; and the token of perdition to them may signify, that their *adversaries* took this *steadfastness* of theirs to be a token of their perdition; but, says the *apostle*, [look you upon it as a token of your salvation.]

CHAP. II.

He proceeds to exhort their whole Church to Unity, Meekness, and Humility, from the great Example of Christ suffering for us: And to steadiness in Christian Principles and Practices, now in his absence from them. Hopes to send Timothy to them. In the mean while recommends their Messenger Epaphroditus, the Bearer of this Letter to them.

- I** *IF there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies :
- 2** Fulfil ye my joy, that ye be like minded, having the same love, *being* of one accord, of one mind.
- to practise this *great* duty, which will complete all the joy and satisfaction I have in you.
- 3** *Let* nothing be done through strife, or vain glory ; but in lowliness of mind let each esteem other better than themselves.
- 4** Look not every man on his own things, but every man also on the things of others.
- the good and edification of all his fellow Christians.
- 3** Let this mind be in you, which was also in Christ Jesus.
- 1. & 2.** **I** Exhorted you (Chap. i. A. D. 62. 27.) to unity and peaceableness in your Christian profession. And if there be any force in beseeching you in the name of Christ ; if you have any sense of the sweet comforts of mutual *love* ; if you have felt any motions of that good Christian *spirit* that excites us to love ; finally, by all the compassions you bear towards *me* your suffering *apostle*, fail not
- 3.** Let nothing be said and done amongst you out of a contentious or ambitious principle ; but be all ready to do for and comply with one another, as if they were their superiors.
- 4.** Let none of you be set upon pleasing his own humour, and minding his private credit or interest ; but have a just regard to
- 5.** In this you will imitate no less example than that of Jesus Christ, our great Lord and pattern.

A. D. 62. 6 Who being in
 the form of God *,
 † Heb. i. 3 thought it not robbery
 Colof. i. 15 to be equal with
 God :

7 But made himself of no reputation,
 and took upon him
 † Lukexxi. the form of a † servant,
 27. John and was made in
 xii. 4—17 the likeness of men :

8 And being found
 in fashion as a man,
 he humbled himself,
 and became obedient
 unto death, even the
 death of the cross.

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God
 also hath highly exalted him, and given him a name which is above every name :

10 That at † the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth ;

11 And

6, 7. & 8. Who though, before his incarnation, he was God, *the Son of God* †, *the brightness of his Father's glory*, and *the express image of his person* ; and appeared to the patriarchs, and to the Jewish church in the form of divine glory and majesty ; yet, for the salvation of us sinful men, did not insist * upon appearing in that glory, and to be honoured as God, did not look upon the honour God had given him, as upon a prize to be eagerly held fast, and never, upon any account whatever, to be parted with ; but divested himself for a while of that majesty ; was clothed with human nature, ministering to us as a servant ; and so far humbled himself, as not only to live as a mean and ordinary man, but to die the ignominious death of the cross, for the expiation of our sins.

9. For which great and wondrous condescension, God has now exalted this very man Christ Jesus the *Messiah*, to the highest degree of divine glory and majesty.

10. & 11. Making him the lord and governor of all creatures both in heaven † and earth, the Lord of the living, and raiser of the dead ; and obliging all to worship and adore,

* Ver. 6. [Thought it no robbery to be equal with God] ; ἡ ἀρπαγμὴν ἡγήσατο τοῦ ἴνα ἴσῃ αὐτῷ. [He did not greedily insist upon showing himself, and being worshipped as God]. Which sense is sufficiently proved by Bishop Bull, Dr. Whitby, and still more fully by Dr. Clarke.

† [That at the name of Jesus every knee should bow]. The Greek is, ἐν τῷ ὀνόματι. [In the name of Jesus—every knee should bow] ; i. e. worship God, agreeable to John xvi. 23, 24. and many like passages.

11 And that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with fear and trembling*.

13 For it is God which worketh in you, both to will and to do of his good pleasure.

dore, to pray to, and praise God, ^{A. D. 62.} through him, and in his name, as universal governor and Saviour, to the glory of the supreme Father†.

12. Wherefore, dear brethren, being animated by so glorious an example, go on by these and the like virtues, to qualify yourselves for eternal salvation with the utmost diligence and caution. You have hitherto proceeded very well in them, both while I was with you, and since my absence from you*.

13. Nor be ye at all discouraged, at my being so long detained from you. Do your best endeavours, and God will assist you, under all temptations, to act agreeably to his holy will and religion.

G 2

14. & 15.

† [Of things in heaven, and things on earth, and under the earth]. See the note on Ephes. i. 10. And though *καταχθονίων* being joined to the other two phrases, may possibly by the *Jewish* idiom, be meant to express only the whole world: Yet in this place I take it to signify the *dead*, in contradistinction to the *living*, agreeably to those other passages of scripture, concerning the government and exaltation of Christ. See Rom. xiv. 9. Rev. i. 18.

‡ Ver. 9. 10. 11. Note, If the *bowing the knee*, ver. 10. refers to Christ, then we may render the passage thus, [And hath given him a name, *ἄνωμα*, a character above every (*other*) character, that in that character of Jesus (*the Saviour*) every knee should bow,] and pay him reverence

* Ver. 12. Note, I have so paraphrased this verse, that the verb *κατεργάζεσθε* (work out) may be taken either *imperatively* or *indicatively* (ye do still work out.) So as that this may be understood as *commendation*, not an *exhortation* to the Philippians. Which indeed is very agreeable to the congratulatory style of this epistle. See Werenfels's *Desert*. Theolog. p. 459—469.

Ibid. [With fear and trembling, *i. e.* with all due carefulness, respect and regard]. So the same phrase is used, Psal. iii. 11. Ephes. vi. 5. 2 Cor. vii. 15.

A. D 62. 14 Do all things
without murmurings,
and disputings:

15 That ye may be
blameless and harm-
less, the sons of God,
without rebuke, in the
midst of a crooked and

† A&S ii. perverse † nation, a-
40. Matth. mong whom ye shine ||
xvii. 17. as lights in the world.
Luke ix. 41.

Deut. xxxii.
5. in lxx.

16 Holding forth
the word of life, that
I may rejoice in the
day of Christ, that I
have not run in vain,
neither laboured in
vain.

17 Yea, and if I
be offered upon the
sacrifice and service
of your faith, I joy
and rejoice with you
all.

18 For the same
cause also do ye joy
and rejoice with me.

19 But I trust in
the Lord Jesus, to
send Timotheus short-
ly unto you, that I
also may be of good
comfort when I know
your state.

20 For I have no
man like-minded, who
will naturally care for
your state.

21 For

14. & 15. Be particularly care-
ful (as I before advised you) to
avoid all needless disputes and ani-
mosities; and, by an innocent and
inoffensive carriage, prove your-
selves worthy the character of
God's true church and children;
and become shining lights, and il-
lustrious examples, to convince
and reform the wicked generations
of men you live amongst.

16. And that by your perseve-
rance in Christianity, under all
opposition, *I*, your *apostle*, may re-
joice and triumph in the great day
of Christ's appearance, for the
happy effects of my labours in
your conversion to the *gospel*.

17. & 18. As to myself, if *I*
should not only be kept still from
you, but die a sacrifice for preach-
ing to you *Gentiles*, I should con-
gratulate myself and you upon
spending my life in so good a
cause. And *you* ought to rejoice
with me too, upon the same ac-
count.

19. But be that as it may, I hope
in Christ to have an opportunity
of sending Timothy shortly to
you; and give myself the satis-
faction of hearing by him of your
happy state and condition.

22. I fix upon *him* as the only
person I can find here, that, like
myself, is truly ready and willing
to serve you, or any other Chris-
tian church.

21. For

21 For all seek their own, not the things which are Jesus Christ's.

advance the religion of Christ, by taking much pains or running any hazards for it.

22 But ye know the proof of him, that as a son with the father, he hath served with me in the gospel.

23 Him, therefore, I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord I also myself shall come shortly.

25 Yet I supposed it necessary to send you Epaphroditus, my brother and companion in labour, and fellow-soldier, but your messenger, and he that ministred to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death, but God had mercy on him: and not on him only, but on me also, lest I should have sorrow upon sorrow.

21. For the generality of Christians in these parts, are more concerned for their own safety and private interest, than to advance the religion of Christ, by taking much pains or running any hazards for it. A. D. 62.

22. But Timothy, you know, has always stuck close to me, and served me in the *gospel* concerns with the perfect respects of a son to a father.

23. & 24. As soon as ever, therefore, I see the issue of my trial I shall send him. And I have reason to hope I shall be cleared, and visit you soon myself.

25. In the mean time, I thought it proper with this letter, to send you back your worthy messenger and minister Epaphroditus, who ever since his coming to me, with supplies from you, hath been my fellow-labourer in *Christianity*, and done me great service.

26. And is very desirous to see you again, and relieve you from the concern he concludes you to be under at his late sickness here.

27. For indeed he has been so very ill, as to be at the point of death. And his recovery was not only a great mercy to himself, but to *me* in particular, and has prevented one of the greatest misfortunes that could have befallen me in my confinement.

A. D. 62. 28 I sent him therefore the more † carefully, that when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness, and hold such in reputation.

30 Because for the work of Christ he was nigh unto death, not regarding his life to supply your lack of service toward me.

28. I pitched upon him, therefore, for the bearer of this letter, to give myself the pleasure of rejoicing you at the sight of so dear a friend.

29. Nor need I much exhort you to receive him with all Christian respect, and to set a high value upon all such good ministers of Christ as he is.

30. Who has hazarded his own life in labours and pains for Christ's sake, and in doing that service to me, which you at this distance, how willing soever you be, were not capable to perform ‡.

CHAP. III.

He encourages them to a cheerful Profession of Christianity; and to a Dependence on the Faith of it alone, without regard to the Jewish Law, according to his own Example. Warns them against the Principles and Practices of the Jewish zealous, upon whom he makes very just and severe Reflections.

1 **F**inally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

2 Be-

1. **T**HE sum of what I have further to exhort you to, is, a cheerful and joyful profession of Christianity, founded in a true sense of Christ's love toward you, and his protection over you. And as I have formerly, by word of mouth,

† Ver. 28. [The more carefully; or *σπουδαίοντως*, the more speedily;] viz. with this very *epistle*. *Vulg.* festinantius.

‡ Ver. 30. [To supply your lack of service to me—*[Greek]* To perfect or complete your beneficence to me.]

mouth, warned you against the principles of a set of A. D. 62. men that are its worst enemies; I think it proper to repeat those cautions again.

2 Beware of * dogs, 2. I mean the *Jewish* zealots, beware of evil-workers, that snarling* and malicious people; whose business it is to do mischief to the true *Christian* faith, and who put all the stress of religion upon the empty ceremonies of *circumcision* and the *Jewish* law.

3 For we are the 3. It is we *Christians* that are now the true *church* and people of God, by embracing the pure worship and spiritual religion of the *gospel*, which it was the design and purpose of the *law* to lead men to; and placing all our hopes of pardon and salvation in that, and not in the external observance of the *Mosaic* rites, that are quite out of date.

4 Though I might 4. And though we should suppose the *Jewish* law were the main thing yet to be depended on; yet those *zealots* have no manner of reason to boast themselves above *me*, who have as many and more *Jewish* privileges than most of them can pretend to.

5 Circumcised the 5. For I was a true born Israelite, eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew that never revolted to Jeroboam,

G 4

as

* [Beware of dogs.] So the Jews, by way of contempt, used to style all Heathens; and now, as a just return for their contentious and obstinate opposition to the true religion, the apostles, St. Paul and St. John, sling it back upon themselves. See Rev. xxii. 25. Psal. xx. 16.

† [The concision:] τὴν κατατομήν. The same natural act as περιτομήν, *circumcision*, but now a mere and insignificant cutting of the flesh; *circumcision* as a religious ceremony, being now quite abolished.

A. D. 62. Hebrew of the Hebrews: as touching the law, a Pharisee. as the rest did), circumcised the eighth day, and so made a member of the *Jewish* church in exact conformity to the law; and was a perfect Jew both by *nation* and *language*; nay, and a Pharisee too, one of the most strict and honourable sects of that religion.

6 Concerning zeal, persecuting the church: touching the righteousness which is in the law, blameless. 6. And if zeal for the law be of such moment, none was so severe an observer of *ceremonies* and *traditions* as myself, nor so violent a persecutor of the *Christian* religion, which came to repeal those *ceremonies*.

7 But what things were gain to me, those I counted loss for Christ. 7. But now the case is justly altered with me: and those external privileges of the *Jewish* profession I so much valued myself upon, I now so little esteem, in comparison of the blessings of Christ's religion; that to retain them any longer, while far better and nobler are come in their room, would be the greatest *damage* to me.

8 Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, 8. & 9. For verily, so excellent and great are the privileges of *Christianity*, that those temporal ones of the *Jewish* dispensation seem perfectly mean and vile things; and I make no difficulty to part with them all for the service and favour of Jesus Christ my great Lord and Saviour; by embracing of whose religion I obtain that perfect pardon and salvation at God's hands, which my strictest observance of the *ceremonial law* could never have procured for me.

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

10 That I may know him, and the power of his resurrection, and the fellowshipship 10. & 11. I give them all up, I say, to own *him* for the true *Messiah* and Saviour of mankind; to suffer and die for *his* religion, who suffered

lowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead *.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark †, for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

this, and then, though you may not be all exactly agreed in

suffered for *our* sins; in full hope and assurance to be raised again to eternal life by the same divine power that raised *him* from the dead; not refusing to do and undergo any thing to attain that final blessing of a glorious and happy resurrection. A. D. 62.

12, 13. & 14. *This* is the prize, dear brethren, I, as a *Christian*, hope for, and am assured of, but have not *yet* actually attained. My business in this life is, to strive and run for it; and like a true *racer*, to mind nothing else about me, but keep my eye fixed upon *this*; stretching on towards it with my utmost vigour and activity, in order to gain *that* at last which was the end for which Christ was graciously pleased to convert me to his religion.

15. Let all those Christians, therefore, who duly understand, and have fully embraced this religion, keep to this maxim, viz. "That this great prize of a glorious and happy resurrection is to be had by Christ's religion, without the *ceremonial* law." Hold to

* Ver. 11. [If by any means.] &c. *ὥστε*, [that so I might attain,] &c.

† Ver. 14. [I press toward the mark;] or, *κατὰ σκοπὸν*, [I press forward, according to my view or design.]

A. D. 62. in every notion about this *law*, or our obligation to it, God will *, in due time, bring you all to a complete understanding of the case, and let you see it is perfectly abolished.

16 Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing †.

17 Brethren, be followers together of me, and mark them which walk so, as ye have us for an example.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ :

19 Whose end is destruction, whose God is *their* belly, and whose glory is in *their* shame, who mind earthly things).

16. In the mean while, let us, that perfectly know it to be so, keep firm and unanimous to the true *Christian* principle.

17. Follow *my* example, and my principles in this matter ; and take *them* for your patterns, who have relinquished all their *Jewish* privileges for the sake of Christ's religion, as I have done.

18. As to the *Jewish* zealots, that would persuade you to the contrary, I have always told, and now tell you again, not without tears for their incurable obstinacy, that they are the worst enemies our religion has.

19. Their notions and views of religion are all *temporal* : and their chief aim is at the gratification of their sensual appetites and pleasures ; they boast in what they ought to be ashamed of, and for such

* [God will reveal even this unto you.] Some copies read ἀπεκάλυψε—[God has revealed it.] The sense being thus, [Whoever thinks otherwise is in a plain error ; for God hath now expressly declared the Jewish law to be abolished, and no further necessary.] A most agreeable sense indeed : but I keep to our translation, according to the more ancient MSS.

Ibid. [Will reveal.] Thus the abrogation of the ceremonial *law* was *completely* demonstrated by the total destruction of Jerusalem and the temple, about *eight* years after the date of this epistle.

† Ver. 16. [Let us mind the same thing :] or rather, perhaps, τὸ αὐτὸ φροῖν. [To be at unity with one another,] according to Chap. ii. 2. Rom. xii. 16.—xv. 5. As Mr. Pierce well observes.

such irreclaimable prejudices and practices God will de- A. D. 62.
stroy their whole nation with a most exemplary de-
struction.

20 For our conversation is in heaven, from whence also we look for the Saviour the Lord Jesus Christ: day expects to behold him raise and exalt him thither.

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

20. Directly contrary to their worldly principles, a *Christian* ought to look further and higher, and consider himself as a citizen of *heaven*, from whence he one Jesus his Saviour descending, to

21. To transform these frail and mortal bodies of ours into a resemblance of his own glorious body, enabling them by his Almighty power, for which nothing is too hard, to mount * up after ^{* I Thes. iv. 17.} him thither, where we shall be for ever happy with him.

CHAP. IV.

The Encouragements to Christian Constancy, Cheerfulness, and Resignation, continued. He expresseth the due Sense he had of the Philippians Kindness to him. The Apostle's Courage and Contentedness under all Conditions of Life. The Salutations and Conclusion.

1 **T**herefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

1. **A**ND thus, my dear Christian converts, in whose steadiness to the faith I glory and triumph, continue still firm and unanimous in your profession, from all the foregoing considerations.

2. I particularly entreat Euodias and Syntyche to do thus, and not to be led aside by the *Jewish* zealots.

3. And

A. D. 62. 3 And I entreat thee also, * true yoke-fellow, help † those women which laboured with me in the gospel, ‡ with Clement also, and with other my fellow labourers, whose names || are in the book of life.

of everlasting life ||, as

4 Rejoice in the Lord always, and again I say, rejoice.

5 Let your moderation be known unto all men. The Lord is at hand.

your utmost right, nor impatient in suffering wrongs. Remember, the Judge is not far off, that will take vengeance on your furious adversaries, and reward your Christian patience.

3. And I beg of you, my true Christian brother * and a fellow apostle, to give your assistance to those † pious women that laboured so heartily to serve me, while I preached in your parts: along with ‡ Clement, and all those my fellow-labourers in the Christian ministry, who, I verily believe, are to be partakers of the reward truly sincere Christians.

4. I exhort you again and again, to rejoice and be cheerful under the hopes and privileges of your *Christian* profession.

5. Show an even, patient, and contented spirit toward all that oppose and persecute you: Be not rigorous in insisting upon

your utmost right, nor impatient in suffering wrongs.

Remember, the Judge is not far off, that will take vengeance on your furious adversaries, and reward your Christian patience.

6. Be

* [True yoke-fellow]. Who the apostle particularly means, is not agreed upon by interpreters.

† Ver. 3. [Those women]: Probably he means Euodias and Syntyche, before mentioned.

‡ [With Clement and the rest, &c.] These words may be joined either to συζυγε γνήσιε, [true yoke-fellow] or to αἱτινες συνήλθον μοι, those who laboured with me and Clement]. The latter seems most probable.

|| [Whose names are written in the book of life]. It is a *Jewish* phrase, and does not at all imply any absolute degree or predestination to eternal life; but signifies their being *registered* in that *corporation* or society where eternal life was the privilege, on condition of faith and obedience to Christ's religion: Alluding to both the *Jewish*, *Greek*, and *Roman* custom of *registering* the inhabitants of every city and great town: and then blotting out their names again as fast as they died. See Exod. xxxvii. 32. with my note on that passage. See also my note on Rev. iii. 5.

6 Be careful for nothing: but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus.

ward satisfaction and complacency of mind, that no tongue can express, nor any heart conceive, but such as enjoy it.

8 Finally brethren, whatsoever things *are* true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely,

whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things which ye have both learned and received, and heard and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again, wherein ye were also careful, but ye lacked opportunity.

11 Not

6. Be not anxiously careful, or A. D. 62.
show any distraction under your greatest sufferings. But commend yourselves and your cause to God, in prayer for his assistance, and in thanksgiving for all his former mercies; and he will not fail to comfort and support you.

7. For the continual sense of the divine favour and mercy, and the lively hope of the happiness and reward procured for you by Jesus Christ, will guard you under all trials, and give you that in-

8. In fine; be constant in the study and practice of truth, decency, justice, and purity; and of every virtue that is lovely and commendable, or that favours of a courageous and manly disposition.

9. Such virtues I taught you, both by my doctrine and example; follow them, and the God of peace and comfort will never forsake you.

10. I cannot but repeat my satisfaction at the care you took to supply my wants, now under my confinement. I know you would have done it sooner, had not my great distance from you prevented it.

11. Not

A. D. 62. 11 Not that I speak
 in respect of want:
 for I have learned in
 whatsoever state I am,
therewith to be con-
 tent.

12 I know both
how to be abased, and
 I know *how* to abound;
 every where, and in
 all things I am in-
 structed, both to be
 full and to be hungry, both to abound and suffer need.

* *ἐν παντί*. 13 I can do all *
 things, through Christ,
 which strengtheneth
 me.

14 Notwithstand-
 ing, ye have well
 done, that ye did
 communicate with my
 affliction.

15 Now ye Philip-
 pians know also, that
 in the beginning of
 the gospel, when I
 departed from Mace-
 donia, no church com-
 municated with me,
 as concerning giving
 and receiving, but ye
 only.

16 For even in Thessalonica ye sent once and again unto
 my necessity.

17 Not because I
 desire a gift: but I
 desire fruit that may
 abound to your ac-
 count.

11. Not that I was reduced to
 absolute want, or was *uneasy*, be-
 fore you sent Epaphroditus to
 me; for though I had but little,
 I have learnt to be contented with
 any thing.

22. I am become so perfectly
 master of myself, as to bear, with
 an equal mind, the utmost de-
 grees either of prosperity or ad-
 versity.

13. I can do or suffer any hard-
 ship in the course of my *apostoli-
 cal** office, through the assistance
 of Jesus Christ, who is ever pre-
 sent to support me.

14. However, you did very
 Christianly and well, in sending
 me a supply; and in the tokens
 you have given me, how much
 you sympathize with me in my
 present affliction.

15. & 16. And I must acknow-
 ledge, to your particular credit,
 that while I was preaching in your
 parts, I received contributions from
 no church but *yours*, and especially
 at my leaving Macedonia, and while
 I was at Thessalonica, you sent
 collections to me several times.

17. Nor do I remind you of
 this your kindness to me, with
 the least design to draw more
 from you. My acknowledgments
 for what is done to *myself*, are
 purely

purely to encourage you in *general* to such excellent acts A. D. 62.
of Christian charity and beneficence, as will be most am-
ply and gloriously rewarded.

18 But I have all,
and abound: I am full,
having received of E-
paphroditus the things
which were sent from
you, an odour of a
sweet smell, a sacrifice

18. What you have *now* sent
is abundantly enough for me; and
God will accept it as the best
sacrifice you could offer up to
him.

acceptable, well-pleasing to God.

19 But my God
shall supply all your
need, according to
his riches in glory,
by Christ Jesus.

19. And the same God, whose
apostle I am, will not fail, out of
the infinite fulness of divine good-
ness towards us, in the glorious
dispensation of Jesus Christ, to
give you a plentiful return of supplies, for your liberality
towards me.

20 Now unto God
and our Father *be*
glory for ever and
ever. Amen.

20. Now to him, our supreme
Creator and Father, be glory for
ever and ever. Amen.

21 Salute every
saint in Christ Jesus.
The brethren * which
are with me greet you.

21. & 22. My hearty love to all
the Christians in your parts, as all
the Christian brethren here give
theirs to you and them; particu-
larly the converts that belong to
the emperor's court.

22 All the saints
salute you, chiefly
they that are of Cæ-
sar's household.

23 The grace of
our Lord Jesus Christ
be with you all. Amen.

23. The love and favour of
our Lord Jesus Christ be with
you all. Amen.

¶ It was written to the Philippians from Rome, by
Epaphroditus.

A P A R A.

* Ver. 21. *The brethren*; viz. the *ministers*, in contradistinction to the *saints* here, and in the following *verse*.

P A R A P H R A S E

ON THE

EPISTLE OF ST. PAUL

TO THE

C O L O S S I A N S.

P R E F A C E.

IT appears from several (Chap. ii. 1.) passages in this epistle, that St. Paul did not *personally* preach to, and convert the Colossians to the Christian faith; nor had ever seen them. Though how near he was to them in his travels, we read, Acts xvi. 6.—xviii. 23. xix. 10. But that he was concerned in their conversion, by sending *others* to them for that purpose, is allowed by all; and that Epaphras was the person particularly employed by him there, seems probable from Chap. i. 7. Upon hearing their steadiness to the Christian faith, in opposition to the *Jewish* zealots that would have persuaded them (as they endeavoured to do all other Christian converts) to a necessity of observing the *ceremonial law*; and likewise to arm them still against the mixture of *Gentile philosophy* (or of such speculations as some *Jewish* zealots might have learned from *Gentile philosophers*) with their *Christian* principles, he sends them

them this epistle ; wherein he expresseth his great satisfaction at their constancy in their profession, and confirms them in it, against the insinuations of *each* of those adversaries. It was written at the same time and place with those to the Ephesians and Philippians (*viz* during his confinement at Rome) and in the same strain of expressions. For a clearer notion whereof, the reader may please to see, and compare this with, the preface to the Ephesians.

C H A P. I.

The Title. He congratulates their conversion, and steady Adherence to the Christian Religion. Prays for their Continuance in it. Declares it to have ever been the gracious Purpose of God to bestow on them (the believing Gentiles) the Blessings of Christ's Religion, as well as on the Jewish nation ; and Himself, the Apostle especially commissioned to preach it to them and the rest of the Gentile World.

1 **PAUL**, an apostle of Jesus Christ, by the will of God, and Timotheus our brother,

2 To the saints and faithful brethren in Christ, which are at Colosse : Grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

3 We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you :

VOL. II.

1. & 2. **PAUL**, called by the
express * revelation
of God to be an apostle of Jesus Christ, sending this epistle to the steady and faithful Christian church of Colosse. Wishing you all spiritual favours and blessings from God our supreme Creator and Father, and from Jesus Christ our Lord and Governor ; as does also Timothy my Christian brother.

A. D. 62.
* Acts ix.

3. & 4. Expressing my hearty thanks to God the Father of our Lord Jesus Christ, for your conversion to his true religion, and your extensive charity to all the professors

62. 4 Since we heard of your * faith in Christ Jesus, and of the love which ye have to all the saints;

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as it is in all the world, and bringeth forth fruit as it doth also in you since the day ye heard of it and knew the grace of God in truth.

7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ.

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding:

10 That ye might walk worthy of the Lord

professors of it (without partial distinction between such as receive *circumcision*, and such as do not receive it) and ever praying for your perseverance in it.

5. & 6 Blessing God, I say, for the hope and full assurance you now have of the heavenly happiness promised in that gospel of Christ, which is now preached to so considerable a part of the *Gentile* world, and embraced by you in particular, with such good effects on your lives and principles, from your very first conversion to it by Epaphras, my dear fellow-servant in Christ.

7 & 8. Whom I sent to Colosse for that work, and who, like a trusty minister of Christ, has fully performed it; and given me a most comfortable account of your love to Christ, and great charity to all his members, according to the true spirit of the gospel religion.

9. Since my hearing whereof, I have continually made it an article of my most hearty prayers. That God would give you a still larger knowledge of his true religion, and bestow on you greater gifts of his Holy Spirit for that purpose, and bring you to the perfect understanding of its spiritual and excellent nature.

10. That you may constantly improve in Christian principles, and in

* Ver. 4. [Since we heard of your faith]—*τὴν πίστιν ὑμῶν*, your fidelity or steadiness, viz. to the *Christian* religion, without the observance of the *ceremonial law*.

Lord unto all pleasing, in all such practices as are truly A. D. 62.
 being fruitful in every pleasing and acceptable to God.
 good work, and increasing in the knowledge of God:

11 Strengthened with all might according to his glorious power, unto all patience and long suffering with joyfulness:

11. And, by his great and powerful assistance, may suffer all the hardships your religion brings on you, not only with perfect patience, but with joy and satisfaction.

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

12. Giving all praise and glory to God the Father, for vouchsafing you, *Gentile* Christians, the promise of inheriting the happiness of *heaven*, and of glorified saints, as the *Jews* had formerly of the promised land of Canaan.

13 Who hath delivered * us from the power of darkness, and hath translated us into the kingdom of his dear Son.

13. In order to which, he has now, by the revelation of the gospel doctrine, delivered you * from your heathenish state of darkness, ignorance, and vice;

subject to the power and delusions of the devil; and has made you members of the church of Christ, the Messiah, his dear and only Son.

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

14. By the sacrifice of whose death, *you* and all the *Gentile* world, as well as the *Jews*, are put into a state of pardon and eternal salvation.

15 Who is the image of the invisible God, the first-born of every creature †.

15. And well may *his* death extend to an atonement for the sins of all mankind, who is the *Son of God*, the express image of

the invisible *Father*, and was before all creatures, even the Lord and Governor of all things.

H 2

16. & 17. For

* *Delivered us*: Making *himself* as it were one of the *Gentile* converts, as his usual method is. See Ephes. i. 2, 3.

† Ver. 15. [The first born of every creature.] For the true *original* meaning of this phrase *πρωτότοκος*. See my note on Gen. xlix. 3.

A. D. 62.

16 For by him were all things created, that are in heaven, and that are * in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

17 And he is before all things, and by him all things consist.

18 And † he is the head of the body, the church; who is the beginning, the || first-born from the dead, that in all things he might have the pre-eminence.

19 For it pleased the Father, that in him should all fulness dwell;

19 For it pleased the Father thus to invest him with the fulness of divine power and wisdom, for the creation of all things, and for the redemption, government, and preservation of his *whole* church, viz. by uniting both *Jews* and *Gentiles* into one body under *him*, the great Saviour and Head of all.

16. & 17. For by *him* were all things created in * heaven and earth, angels and archangels, all degrees of spirits *above*, as well as of men here *below*, even the whole visible and invisible world: before all which *he* had an existence with the *Father*, by whose power he created them all at first, and still governs and preserves them.

18. And † *this* glorious *Messiah* is now the Lord and *Head* of the *Christian* church, which has the noble privilege of being *his* spiritual body; and, by his resurrection from the dead, has given *us*, his members, the first and most absolute assurance of *our* resur-

rection to an immortal life, by him || *who is the Lord both of the dead and of the living*, Rom. xiv. 9.

19. It having pleased God the Father thus to invest him with the fulness of divine power and wisdom, for the creation of all

20. And

* [In heaven and in earth.] See Ephes. i. 10. note there. Ephes. i. 20, 21, 22.

† Αυτος, *He* the *same* emphatically.

|| Πρωτότης εκ τῶν νεκρῶν. [The first-born from the dead,] i. e. either is declared and proved to be the *Lord* and *Governor* of the church by his *resurrection*: Or else, The *Lord* that should *so first* rise from the dead as to give *others* a perfect assurance of *their* resurrection, according to Acts xxvi. 23. I have expressed both senses. See Ephes. i. 10.—20, 21, 22.

20 And (having made peace through the blood of his cross) by him to * reconcile all things unto himself, by him, *I say*, whether they be things in earth or things in heaven.

21 And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled,

22 In the body of his flesh through death, to present you holy and unblameable, and un-reproveable in his sight.

23 If † ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven, whereof I Paul am made a minister.

24 Who

20. And by his death upon the cross hath God procured the * reconciliation of both *Jews* and *Gentiles* to himself; giving to them all peace and pardon through his merits; and intending, at last, to bring all good and obedient creatures; *men* on earth, and *angels* in heaven, into one blessed and happy society ||.

A. D. 62.

|| See Eph. 1. 10.

21. & 22. Thus you *Gentile* Christians of Colosse are now in a state of pardon and reconciliation with God, and made the pure and holy members of his church; even *you*, who in your *heathen* condition, were utter strangers to his covenant, and, by a habit of idolatrous and wicked courses, were at perfect enmity with him.

23. Which glorious privilege you will remember to be upon this condition, viz. your firm adherence, against all false insinuations, and under all persecutions, to the same gospel-doctrine you were first instructed in; and which is now offered to the whole *Gentile* world; as I Paul am divinely commissioned to preach and propagate it.

H 3

24. Who

* Ver. 20. [To reconcile all things unto himself]. Note, *This* sense of the word ἀποκαταλλάξαι, is indeed agreeable to the matter of the *Jews* and *Gentiles* being *reconciled* and brought together by Christ; [consonantly to the main scope of the epistle]; but not to that of *thrones, principalities*; viz. *angels* and *men* together. I think, therefore, that in this verse it is to be most truly interpreted by the parallel phrase ἀνασφαλαιεύειν, Ephes. i. 10. To unite or *sum up* all under his government.

† Ver. 23. [If ye continue], *either if ye continue, or since ye, &c.*

A. D. 62.

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the * afflictions of Christ in my flesh for his bodys sake, which is the church,

son; for the sake of his body the church.

25 Whereof I am made a minitter, according to the dispensation of God, which is given to me for you to fulfil the word of God :

26 Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints.

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles,

24. Who, instead of being discouraged, do now glory and triumph in being a prisoner for preaching it to *you Gentiles*; whereby I show Christ to be a truly *suffering* Messiah, by his being still a sufferer in me his apostle, as he was once in his *own person*.

25. Of which church, particularly the *Gentile* part of it, I am (as I have frequently said) a *special* apostle, commissioned to preach its doctrines to *you*, and the rest of the world, in common with the *Jewish* nation.

26 & 27. A thing, indeed, that the former generations of men had little or no notion of, nor had the generality of the *Jewish* nation any understanding of what their own prophets had said about it; but is *now* most expressly and clearly declared to the *Christian* church, as agreeable to the many prophecies of the Old Testament, viz. that God would

* Ver. 24. [And fill up that which is behind of the afflictions of Christ]; καὶ ἀναπληρῶ τὰ ὑστερήματα τοῦ θλίψεων τοῦ Χριστοῦ. Note, The sufferings or *afflictions* of Christ, are, either Christ's *own* sufferings, or those of *Christians* for *his sake*. St. Paul's *filling up*, &c. is not well expressed in our translation. The word is, I, *in my turn*, *fill up*, &c. ἀναπληρῶ, &c. i. e. As Christ suffered for *me*, so now (in my *turn*) I suffer for *him*. Or else, as I have exhorted *other Christians* to endure afflictions for Christ, so now I *myself* complete, as it were, that work, by my *own* suffering. The learned and judicious Dr. Clarke rightly also observes, that the phrase *fill up*, signifies the *accomplishment* of what remained to be *fulfilled* of those *prophecies* which foretold, that, after the sufferings of Christ, his *servants* also should therein follow his example—for the good of his church. Serm. Vol. I. page 274, 275.

titles, which is Christ would, in infinite mercy, bestow A. D. 62.
 in you the hope of glo- upon all *Gentile* believers, the
 ry. same hopes and conditions of eter-
 nal happiness, by Christ the *Messiah*, that the *Jewish* na-
 tion was to enjoy.

28 Whom we preach,
 warning every man,
 and teaching every
 man in all wisdom, that
 we may present * every
 man perfect in Christ
 Jesus.

28. Which comfortable doctrine
 I therefore preach to *all*, without
 distinction, in order to train them
 up to that spiritual wisdom, that
 will make them true and perfect
 members of his church*.

29 Whereunto I al-
 so labour, striving ac-
 cording to his work-
 ing, which worketh in
 me mightily.

29. Using my utmost endeavours
 in the improvement of all those
 powerful gifts and graces which
 Christ has endowed me with for
 that purpose.

C H A P. II.

He repeats his earnest Concern and Prayers for them; the better to warn them against the Error and Subtily of Heathen Philosophy, and the vanity of Jewish Traditions; encouraging them to depend upon Christ and his Religion alone, without any regard to the Jewish Ceremonies. or mixing any Part of Heathen Devotion with their Christian Worship; especially that of the Worship of Angels or inferior Demons, as Mediators to God, under a Pretence of Religious Humility.

1 FOR I would
 that ye knew
 what great conflict I
 have

1. THUS, I say, † I strive and † Chap. i.
 labour to make all my
 converts become true and perfect
 H 4 Christians;

* [Every man perfect in Jesus Christ]; i. e. either perfect
 in the understanding of Christianity here, or crowned with
 the reward hereafter, as the word *τέλειος* often signifies.

A. D. 62. have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.

not personally seen *them*, nor they *me*;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full affluence of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ.

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

† See Ver.
9, 10.

ensnaring insinuations of some † men, that lead you into principles that very much derogate from them both.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and behold-

Christians; but for none more than *you*, and the *Laodiceans*, and all those *Gentile* Christians, whom I converted by other peoples ministry under me, but as yet have

2. Continually praying for their cheerful and unanimous progress in the true faith, and for their full and complete understanding, and secret and public profession of all the gospel-doctrines; particularly this great and unexpected point, *of the Gentiles being now called into the Christian covenant*; as God and Christ have plainly declared it.

3. In whom * are all the perfections of the divine wisdom, and by whom the will of God is perfectly and completely revealed to mankind.

4. And this perfection, both of the person and revelation of Christ, I the more carefully observe to you, to secure you from the ensnaring insinuations of some † men, that lead you into

5. For though I be at such a distance from you, and indeed never saw you, yet, by the inspirations † of the Holy Spirit, I know the condition

* *In whom*—it seems ambiguous whether *in* ω refers to Christ, or the *mystery* in the foregoing verse: But the following verses, especially the 9th and 10th, make it most agreeable to understand it of Christ.

† [Am with you in the spirit.] $\tau\omega\ \piνεύματι\ σὺν\ ὑμῖν\ εἰμι$. It may be rendered, [My mind or heart is with you]. But the former sense is more agreeable to the general acceptation of this phrase in the New Testament. See Acts xx. 22. 1 Cor. v. 3. However, I thought fit to express them both.

beholding your order, and the stedfastness of your faith in Christ. A. D. 62.
 with you, and I think upon your orderly behaviour, and constant adherence to the true faith, with great delight and satisfaction.

6. As ye have therefore received Christ Jesus the Lord, so walk ye in him :

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ :

mere external and figurative things, that do not at all belong to the religion of Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

his incarnation, sufferings, and exaltation into heaven, is demonstrated to be invested with all that *power* and ** dominion* over the church of God, which qualifies him and

6. & 7. And I now again exhort you, to keep close to the same rule of Christian doctrine, that Epaphras § first instructed you in. Build your hopes of pardon and happiness upon Christ and his religion only ; go on in that profession with a thankful heart, for the honour of being *his* disciples. § Chap. i. 7, 8.

8 Taking special care, that neither the *Gentile philosophers* deceive, and make a prey of you, by mixing their vain *speculations* with your *Christian* principles ; nor the *Jewish zealots* persuade you to embrace their *traditions* and *ceremonial* observances, those

9. You can have no reason to comply with *either* of these kinds of corruptions ; since Christ, by

* Ver. 9. [Fullness of the Godhead]. Τὸς ὁλοκλήρος of *power* and *dominion*. It is the same with his being made the *Head* or *Lord* over the church, as is most evident from chap. i. 15, 18, 19. which passages, compared with the 18, 19, and 20. verses of this chapter, will show the justness of the other part of my paraphrase on this verse. I understand the phrase *bodily* to signify Christ's *incarnation*, and his whole transaction for us in *our flesh*. But if the reader rather chooseth to understand it to signify *really* and *substantially*, in opposition to *figuratively* and *typically* agreeably, to ver. 17. it will make no alteration in the main sense given of the whole verse.

A. D. 62. and him *alone*, to be our Mediator with the Supreme Father: And therefore by *him only*, and his intercession, ought we to offer up all our prayers and praises to him.

10 And ye are complete in him, which is the head of all principality and power.

and ranks of creatures whatever. (Compare John i. 14, 16, 17.

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ:

members of God's true *church*, and entitled to nobler and better *privileges*.

12 Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead.

gives *you* the certainty of your *own* resurrection to glory and happiness; by the same divine power that raised up *him* from the dead.

13 And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses,

14 Blot-

10. And you cannot but be absolutely safe, as to all the means of salvation, by *him*, who is the Lord and Governor of all degrees

11. And as *circumcision* was the external rite of admitting men into the *Jewish* religion; your *baptism* into Christ's profession, and the reformation of all your sinful principles and practices, make you, in a much higher and better sense, the members

12. For as your being plunged in water, signifies your dying to all sin and vice, in conformity to Christ's death and burial; so your certain belief and assurance of his *resurrection* (denoted by your *rising* again out of the water)

13. And this is now the privilege of you *Gentile*, as well as of the *Jewish* Christians, God having now reduced you from your heathenish and reprobate condition, and granted you the pardon of sin, and the hopes of eternal life by his religion;

14. For

14 * Blotting out the hand-writting of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross :

15 And † having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat or in drink, or in respect of an holiday, or of the new-moon ‖, or of the Sabbath *days*.

17 Which are a shadow of things to come, but the body is of Christ.

perfectly answered and ceased ; and in comparison of *his* religion, they are no more than the *shadow* is to the *substance*.

14. For he has now, by the A. D. 62. death of Christ upon the cross for all mankind, cancelled and disannulled * the obligation to all those *Jewish ceremonies* that made the difference between you and that people, and kept you at a distance from them.

15. And by the same sufferings on the cross, has made Christ the conqueror of sin and Satan, depriving them of their former wicked power and influences over mankind, and leading them, as it were captives in triumph †.

16. & 17. Wherefore, it is a vain thing for the Jewish zealots to condemn you Gentile converts, for not observing the Jewish festivals or ‖ Sabbaths, and the ceremonial distinctions between clean and unclean meats. For the *ceremonies* of that law were nothing but figurative and temporary representations of *Christianity* ; in Christ they are all now

18. And

* [Blotting out the hand-writing—Nailing it to his cross.] An allusion to the two ancient ways of cancelling a bond or obligation ; viz. either by *crossing* the *writing*, or striking it through with a *nail*.

† Ver. 15. [And having spoiled principalities and powers, &c.] *Note*, I have expressed the meaning of this verse agreeably to the general sense of interpreters. That of the learned Mr. Peirce (who interprets the *principalities* and *powers* of the *good angels*) is very particular, but withal exceedingly curious, and worthy of consideration. Let the judicious reader judge for himself.

‖ [Or of the Sabbath days.] Perhaps this is not meant of the *seventh-day sabbath*, enjoined by the *moral* ; but of the *festivals* appointed by the *ceremonial* law. Let the reader judge for himself.

A. D. 62. 18 Let no man † beguile you of your reward in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

with that of God and Christ. Particularly that of addressing to angels, or inferior *demons*, as *mediators* and *intercessors* with God, for mankind; under pretence of *humility*, in not addressing to God himself *immediately*. This is the effect of a proud conceit of human reason, that makes men venture to dive into, and determine those divine matters they have no notion of, nor warrant for.

19 And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth ‡ with the increase of God.

of his body only receive all proper and full ‡ supplies, for their growth and progress in true religion.

20 Wherefore if ye be dead with Christ, from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?

21 (Touch not, taste not, handle not:

18. And as you are to fence against these notions of the Jewish zealots, so take heed that none of the philosophers, either of the Gentiles, or of those Jews that borrow their philosophy from them, impose upon you, and endanger † your future happiness by any mixtures of false worship

19. For to worship any such beings, as *intercessors* for us, is the highest disparagement to Christ, our only *Mediator* and all-sufficient *Intercessor*; who being the *Head* of his church, it is by him alone that we have access to God the Father; and from our union to *him* only, do all the members

20. & 21. As to the nicety of the *Jewish* zealots, about not touching any thing that has been offered to an *idol*; not tasting any forbidden *meats*, and not handling any *unclean* thing, &c. it is plain, that since the death and religion of Christ has freed you from them all,

† Ver. 18. [Let no man beguile you of your reward.] *Katalegete uera.* Note. This word sometimes signifies to *judge* or *condemn*. If it be so taken here, the sense is the same as in ver. 16.

‡ [With the increase of God.] See the note on 2 Cor. viii. 1.

all, it would be the greatest folly imaginable for you to impose, or suffer others to come under, the slavery of such observances. A. D. 62.

22 Which all are to perish with the using*) after the commandments and doctrines of men.

21. And to impose them now, as absolutely necessary, upon no better authority than that of human traditions, is such an abuse* as tends to corrupt and spoil the Christian faith.

23 Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body : not in any honour to the satisfying of the flesh.

23. Thus do they both equally err ; the heathen philosophers, in pretending angel worship to be a religious act of humanity and reverence ; and the Jewish zealots in recommending their niceties about meats and drinks, &c. as a means to mortify our bodily pleasures and appetites. It is all show, invention, and mere pretence ; nor is there any thing of true religion in either of them, but the gratification of a carnal or Jewish mind.

CHAP.

* Ver. 22. [Which things are all to perish in the using.] The literal translation is, [Which things tend to corruption, by the abuse of them, according to the doctrines and commandments of men.] Or else thus : It is the abuse of these things, not the mere use of them, that tends to corrupt or defile a man. So referring the following clause, [after the doctrines and commandments of men,] to the foregoing verse ; I think the latter is the more natural construction, (though the former be very good sense) agreeable to our Saviour's words, Matth. xv. 11. as interpreted by Grotius and Le Clerc. There is yet another way of rendering these words, *ἃ ἐστὶ πάντα εἰς φθορὰν τῇ ἀποχρηστέῃ*. [All which things are, or were made to be consumed for our use.] Which is very consistent sense, if they be put into a parenthesis by themselves. The judicious reader is to choose for himself.

C H A P. III.

From the Consideration of the Happiness of a future State, now assured to them by their Christianity, the Apostle exhorts them to renounce all those vicious Practices they were subject to in their Heathenish Condition; among which immoderate Anger, Revenge, and filthy Conversation were the chief. He shows them their great Obligation to Purity, Peaceableness, and Charity; and to an exact Observation of the relative Duties, notwithstanding any Difference of religious Principles, in the Persons so nearly related to each other.

A. D. 62.

I IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

ments, but to fix the main of your thoughts and endeavours after the happiness of heaven; where Christ your *Head* is now set, in the utmost degree of glory and majesty. And, for the same reason, do you *Jewish* Christians raise your minds above carnal and earthly ceremonies, and fix them upon *spiritual* and *heavenly* things.

3 For ye are dead, and your life is hid with Christ in God.

3. By your baptism into this religion, you profess yourselves dead to sin, and the world, and them to you. The life you are now to lead is purely *Christian*, and godlike; and though your *future* happiness, consisting in the full enjoyment of God through Christ, be yet at a distance, and its glories invisible;

that

that ought by no means to slacken your endeavours. God ^{A. D. 62.} has it reserved *, and laid up in store for you; and you are sure to enjoy it.

4 When Christ who is our life shall appear, then shall ye also appear with him in glory.

good Christians shall shine out with him, in perfect splendor and happiness.

5 Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry †.

6 For which things sake, the wrath of God cometh on the children of disobedience †.

7 In the † which ye also walked sometime, when ye lived in them. converted among the

8 But now you also put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth.

4. For the *present* life is a state of trial and duty; the season for your *complete* reward is at the great appearance of Christ to judgment, when all sincere and

shine out with him, in perfect

5. In order, therefore, to qualify you for this glory, you must be careful to subdue the habits of all those carnal vices you were so addicted to in your heathen state; all those lustful passions and impure practices, you so freely indulged, in your course of idolatrous religion.

6. Such enormities as these all along have, and do still, bring down the heavy wrath of God upon the wicked and unrepentant part of mankind.

7. And you *Gentile Christians*, of *Colosse*, well know, how sad a share you have formerly had in the practice of them, when you

8. But now you are converted to the pure and spiritual religion of the gospel, you must utterly renounce them; and, in like manner, you must carefully reform that temper of furious anger, and bitter

* Ver. 3. *Hid, κρυπται.* *Hid*, as *treasures* are said to be hid—*ibid.* with *Christ* in *God*. Compare John x. 28—30.

† Πλεονεξία Ephes. iv. 19.—v. 5.

‡ Ἐν οἷς, Among which children of disobedience.

A. D. 62. bitter revenge, with all those reproachful * words and filthy expressions that flow from it.

9 Lie not one to another, seeing that ye have put off the old man with his deeds.

10 And have put on the new man, which is renewed in knowledge, after the image of him that created him.

blest resemblance of God, after whose image you were at first created, and of Christ, who has reformed you to a new and happy life.

11. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all in all

his pardon and salvation, that he becomes a Christian, and lives up to the precepts and faith of the gospel.

12. Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

kindness, humility, meekness, and patient forbearance.

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.

9. & 10. With the same care must you forsake that wicked custom of lying to, and deceiving each other in your dealings and expressions. Which is a particular instance of that former course of life, you are engaged by your baptism to renounce, in order to live up to those rules of the gospel that will reduce you to a

11. In the profession of whose religion, God now makes no difference between Jew and Gentile; it matters not of what *country* or *parentage* any man be, whether he be *circumcised*, or *not*, a *free* man or a *slave*; it is sufficient for

12. Wherefore, being thus made members of the true church of God, make it your principal endeavour to be masters of those graces and virtuous dispositions, that become persons so highly privileged; such as mercifulness,

13. In all debates of right, between man and man, let the example of Christ, who forgave us all, excite you to bear with the infirmities, and to forgive the injuries of each other.

14. Let

14 And above all these things, put on charity, which is the bond of perfectness.

second table, the very bond of all perfect union and happy society, be your principal virtue, and become habitual to you.

15 And let the peace of God rule in your hearts, to the which also we are called in one body: and be ye thankful.

another, look *all* up with a thankful heart to him, for his universal mercies toward you, in restoring you *all*, both *Jews* and *Gentiles*, to peace and reconciliation with him.

16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord*.

your private families, most decently and religiously to sing *his* praises, in spiritual psalms and divine hymns; instead of those lewd and profane songs with which you were formerly wont to celebrate your *idolatrous* festivals.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

VOL. II.

14. Let *charity*, which consists in a tender regard for the good and welfare of others, and which is the sum of all the duties of the

A.D. 62.

15. Let that perfect spirit of peace, by which God intends to cement you all into one Christian society, be the rule and umpire to decide all controversies amongst you: and, instead of envying one

another, look *all* up with a thankful heart to him, for his universal mercies toward you, in restoring you *all*, both *Jews* and *Gentiles*, to peace and reconciliation with him.

16. Let the doctrine of the *gospel* be carefully studied, and freely communicated; let Christ be the frequent subject of your conversation with one another; that God may daily bestow on you more and more of the spirit of wisdom, and the true knowledge of his word; which will enable you in your Christian assemblies, or in

17. In fine, in all your words and actions, whether in public or private, have a careful and conscientious regard to the authority and commands of Christ, and the just limits of your Christian duty; offering up all your prayers and de-

vout

* Ver. 16. [Singing with grace, *ἐν χάριτι* with or by the (spiritual) gift, Ephes. v. 19. James v. 13.]

A. D. 62. vout praises to God the Father, through his mediation, and for his sake.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands love your wives, and be not bitter against them.

the *husband*, and the carriage to the *wife*; whether they be both of the same *Christian* * sentiments, or not.

20 Children, obey your parents in all things, for this is well-pleasing unto the Lord.

21 Fathers, provoke not your children to *anger*, lest they be discouraged.

to themselves, or from by the badness of their

§ See Eph. vi. 4.

22 Servants, obey in all things your masters according to the flesh: not with eye-service, as men-pleasers, but in singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men:

24 Knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But

18. & 19. Let none of your *Christian* privileges, nor any differences in religious opinions, make any person think himself exempt from the perfect performance of *relative* and *civil* duties. Let the *wife* pay all due submission to the *husband* use all loving and tender whether they be both of the same

20. & 21. Let children and all young people obey their parents, in every lawful thing, as an essential duty of Christianity. And let all *Christian* parents be especially careful, that, by no severe usage, they discourage their children, either from paying just obedience embracing the Christian religion, temper or example §.

22. Let such Christians as are *slaves* to *heathen* masters, serve them cheerfully and sincerely from a religious principle; carefully discharging their duty, and seeking their interest, as well out of their sight, as while they are under their inspection.

23. & 24. Remembering that a laborious and faithful service to an *earthly* master is in effect to serve Christ our great Lord, whose providence put you into that condition, and who will not fail to reward your patient submission to it, with an inheritance of eternal life.

25. And

* See Pref. to the Ephesians, § 4. for St. Paul's full meaning in this and the following *relative* duties.

25 But he that doth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

gards to any man, upon any account of his external circumstance in this world.

25. And let both master and servant consider, that whichever of them does wrong to the other, shall be justly and proportionably punished for it another day, by him who can have no partial re-

A. D. 62.

CHAP IV.

The first Verse concludes the Exhortations of the latter Part of the foregoing Chapter, and ought to have been joined to it. Then he exhorts them to constant Prayer for themselves, and for him their Gentile Apostle; to Discretion in their Behaviour towards Infidels, and to Prudence in their words and Expressions to all men. Salutations to and from several Christians. Orders this Epistle to be read to the Laodiceans, and theirs to be read by the Colossians. A Warning to Archippus. His own Salutation, and Conclusion.

1 **M**asters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven *.

religious principles forever †; remembering, they themselves have a heavenly Lord, that will reward and punish their behaviour as impartially as he will do that of the meanest servant.

1. **A**ND as Christian slaves are obliged to be sincerely observant to even their heathen masters; so let all Christian masters be just, and kind toward their servants or slaves, be they of what

|| Cap. iii. 21, &c.

I 2

2. AND

* Note, This first verse does so evidently belong to, and conclude the foregoing chapter, that it is amazing it should here be put at the beginning of a chapter, which enters upon a quite different argument.

† See Pref. to the Ephesians, § 4.

A. D. 62. 2 Continue in prayer, and watch in the same with thanksgiving:

to draw you from the true faith, be diligent, and constant in earnest prayer to God, for all needful blessings, and in thanksgivings for the mercies you have received.

3 Withal, praying also for us, that God would open unto us a * door of utterance to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without †, redeeming the time.

circumspection, to avoid † the dangers their obstinacy and malice may expose you to.

6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

of them before *heathen* magistrates, in such a manner as may conduce to the credit of Christianity, and your own safety in these evil times.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister, and fellow-servant in the Lord:

8 Whom

2. AND NOW, to conclude my exhortation to you all, as you have many difficulties to encounter, many adversaries that strive

3. & 4. In which devotions, let me, your apostle, have a continual share; beseeching God to assist and encourage me * in preaching the gospel to the *Gentile* world: a thing so unexpected by them, and so violently opposed by the Jews, that I am now a prisoner for doing it.

5. Use the utmost discretion in your carriage toward infidel people; endeavouring as much as lawfully you may, by due cir-

6. Let all your discourses in company be mild and courteous, prudent and cautious, so as to answer every question, or objection against your religious principles, and stand any public examination

7, 8. & 9. As to my condition here, under my present confinement, of which I conclude you would gladly hear; I have, with this letter, sent Tychicus my beloved Christian brother, and faithful minister of Christ, and along with

* [A door of utterance.] See 1 Cor. xvi. 9. the note there.

† See Ephes. v. 15, 16. And the LXX. in Dan. ii. 8.

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts :

9 With Onesimus a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

10 Aristarchus, my fellow prisoner, saluteth you, and Marcus sister's son to Barnabas (touching whom ye received commandments; if he come unto you, receive him);

11 And Jesus which is called Justus, who are of the circumcision. These only are my fellow-workers unto the kingdom of God which have been

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring frequently for you in prayers, that ye may stand perfect and complete in all the

13 For I bear him record, that he hath zeal for you, and them that are in Laodicea, and them in Hierapolis.

14 Luke the beloved physician, and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

with him Onesimus *, a faithful member of your own church, on purpose to acquaint you with it, to give you a comfortable account of my circumstances; and to bring me word back how you all do.

A. D. 62.

* See Epistle to Philemon.

10. Aristarchus, my fellow-prisoner, sends his hearty love to your church. And if Mark, nephew to Barnabas, comes to you, entertain him according to the directions you have formerly had about him.

11. Those two, and Justus, are the only *Jewish* converts that have assisted me here, in promoting the gospel, and comforted me under my confinement.

a comfort unto me.

12. & 13. Epaphras, your good Christian teacher, who has a zealous love for your church, and is ever praying for your constancy and perfection in Christianity, salutes you.

14. So does Demas, and Luke the beloved physician.

15. My hearty love to the Christians of Laodicea, particularly to Nymphas and his Christian family.

16 And

I 3

16. And,

A. D. 62.

16 And when this epistle is read amongst you, cause that it be read also in the church of the Laodiceans; and that ye likewise read † the epistle from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me, Paul. Remember my bonds. Grace be with you. Amen.

¶ Written from Rome to the Colossians, by Tychicus and Onesimus.

16. And, when this epistle has been communicated to all your own church, let it be read to the church of Laodicea, and let their † epistle be read to your church too.

17. Warn Archippus, from me, to mind the main duties of his Christian ministry, and not trouble himself, or other people, with needless controversies and disputes.

18. I here salute you, with my own hand-writing. Remember I am a prisoner for your sakes, and keep steady to my doctrine. The divine love and favour be with you. Amen.

A P A R A-

† [The epistle from *Laodicea*.] It is not known, for certain, what this epistle was. Dr. Mills and Dr. Whitby think it to have been St. Paul's Epistle to the Ephesians; (which they suppose in reality, to have been written to the Laodiceans.) See Dr. Mill, Prolegom. § 72, 73, &c. and Mr. Benson's Hist. of the first Propag. Gosp. Vol. II. Chap. 10. Sect. 8. Others take it for one written to the Laodiceans, which is now lost; as no doubt many other apostolical papers may be, without any derogation to the sacred canon; there being as many of them left and providentially preserved, as are abundantly sufficient for the end for which they were written.

A

P A R A P H R A S E

ON THE

FIRST AND SECOND EPISTLES
OF ST. PAUL

TO THE

T H E S S A L O N I A N S.

P R E F A C E.

§ 1. **I**T is agreed on by the most exact chronologers, that there could not pass above a year, between the writing of these two epistles. That they were also written from the same *place*, viz. Corinth; and upon the same argument and occasion, appears by the concurrent suffrage of the best, both of ancient and modern authors. What the chief aim of them was, will be learned partly from the history of the Acts, relating to St. Paul's preaching to this church, and partly from the passages in the epistles themselves.

§ 2. Acts 17. We find St. Paul preaching in a *Jewish* synagogue at Thessalonica. The converts he then made, according to the account there given, consisted of some Jews, but mostly of Greeks, proselyted to their religion. But that some Gentiles also came in, before either of these epistles were sent, and made this, like most others, a church mixed up of both kinds of believers, seems clear from several expressions and advices peculiarly directed to Gentile converts, as in 1 Thess. i. 9. iv. 3, 5, 6.

§ 3. The violent opposition, and implacable malice wherewith the generality of the Jews of this place persecuted the apostle and his doctrine, we read in the forementioned chapter of the Acts. And the whole strain of these epistles, together with the time of their inditement, which was during his stay at Corinth, even in the same year he converted the Thessalonians, shows his design to have been, by an early care, to support and cherish his new Christians, under the furious attacks, and the false and malicious suggestions of these *Jewish* zealots.

§ 4. Those obstinate wretches, not contented to injure the *bodies* and *estates* of such of their brethren as had forsaken the *ceremonial law*, to profess the *Christian* faith, endeavoured to affright and terrify their *minds* also by continually sounding in their ears that confident assertion of theirs, *That none but a circumcised Israelite could have any share in the future happiness*; and consequently that all Christians that died without *circumcision*, were eternally lost. To this the apostle refers, 1 Epist. chap. iv. 13, to the end. And, whereas the prophetic writings had spoken much of *the great and terrible day of the Lord*, and the apostles themselves had frequently given notice of a dreadful *appearance of Christ to judgment*; this they understood of the temporal kingdom and conquests of their Messiah; affirming it to be near at hand, and that its greatest terrors were to light upon the head of such Christians as revolted from the *law* of Moses. On the contrary, the sounder Christians, according to St. Paul's doctrine, expected that judgment to fall on the obstinate Jews, and those false Christians that corrupted the gospel religion; though by a common prejudice they seem to have expected it to come sooner than they had any just grounds for. See 1 Epist. chap. 5,

chap. 5. and 2 Epist. chap. 2. wherein St. Paul seems plainly to include both the day of *final judgment*, and that of the destruction of the *Jewish nation*, under one and the same phrase of the *day of the Lord*; as our Saviour had before done under that of, the *day, or coming of the Son of Man*: Thus, keeping to the general terms of the prophetic scripture, without giving such open and distinct notices of that previous judgment upon Jerusalem, and the temple; which, to have then done, would most probably have exasperated the infidel part of that prejudiced people, into an untimely and incurable degree of rage and bitterness. So then, though the apostle's account of this matter was prudently couched in expressions of a latitude adapted to the times, and persons he wrote to; yet to them who knew his mind, and to us, who have seen the subsequent events so concurring and agreeable, the sum of what he says upon this point in these epistles, is clearly reducible to this; *viz.* That indeed there was a day of dreadful judgment, and wondrous revolutions a-coming, as both the *scriptures* and Christ himself hath foretold: but that neither the day of *universal doom* was any thing near at hand, nor even that of the destruction of the *Jewish nation* was to happen, till some particular occurrences had passed, *viz.* That before the final judgment of the *whole world*, there would be great corruptions, by the violent abuse and impositions of temporal power, even by such as would, in several ages, be governors of *Christian churches*. This is the *grand apostacy*, or *falling-away*, or the *man of sin*, &c. in St. Paul, and the ὁ Ἀντίχριστος, *The Antichrist*, in the most *eminent* sense of that phrase in St. John (1 John ii. 18. 22. 23.) And, moreover, that God would in his due time, and in most terrible manner, scourge and punish all such arbitrary governors, and vile corrupters of the church of Christ. In like manner, the obstinate and infidel nation of the Jews were not to feel the fatal effects of divine wrath upon themselves, their *city* and *temple*, till, by their last and utmost rage against the *Christian faith*, by their persecuting its professors, and their seditious revolt from the *Roman government*, they had began the work of the *great Antichrist*, and might, in a *primary* sense, come under

under his title and character. And thus, as the destruction of *Jerusalem* is allowed by all judicious divines, to be described in expressions common to that of the *final judgment*, and to be a kind of type and emblem of it; so (I think) the *Jews*, and *heretics* spawned from them, were the *Antichrist already come*, the forerunners of that *great Antichrist*, to all whose most eminent characters the church of *Rome* has so undoubted a title. (See and compare Pref. to 1 Epist. John, and 1 John ii. 18. 22. 23. with 2 Peter chap. iii.) See also my Parap. on the *Revelations*.

CHAP.

C H A P. I.

The Title and Salutation. He expresseth his Religious Joy and Satisfaction at their embracing the Christian Faith, by his preaching to them; and their firm and exemplary Adherence to it, against the violent Usage they met with from the Jewish Adversaries.

1 PAUL and Silvanus, and Timotheus, unto the church of the Theſſalonians, *which is in God the Father, and in the Lord Jesus Christ, grace be unto you, and peace from God our Father, and the Lord Jesus Christ.*

2 We give thanks to God always for you all, making mention of you in our prayers,

3 Remembering without ceasing, your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God, and our fathers :

4 Knowing, brethren beloved, your election of God.

God has now made you converted *Gentiles* true members of the church of Christ, by your firm belief of its doctrines, and dutiful observance of its precepts.

1. PAUL, the apostle of Jesus A. D. 52. Christ, sendeth this epistle to the church of *Theſſalonica*, converted to the true religion of God the Father, and his Son Jesus Christ; wishing you all divine favours and blessings from them; as do also * *Silvanus* (or *Silas*) and Timothy, who are now with me.

* See note on Phil. i. 3.

2. To let you know how much I bless and praise God for your conversion; and how mindful I am of you in the prayers I put up to him.

3. Religiously and thankfully remembering your steady faith in the gospel, your pious endeavours to promote it, out of pure love to God and to mankind; and the great patience wherewith you suffer for it, from the lively hopes you have in God through Jesus Christ.

4. These are my delightful thoughts, dear brethren, while I consider, and assure myself, that

5. Especially

A. D. 52. 5 For our gospel came not unto you in word only; but also in power, and in the Holy Ghost, and in much assurance, as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you founded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith

* Acts xvii.
I.

9 For they themselves show of us, what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God,

10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from

5. Especially when I reflect upon myself, as the happy instrument of bringing you to it, by not only delivering its doctrines to you, but demonstrating and confirming the truth of them, by such miraculous powers and evidences of the Holy Ghost, as you know I did.


6. And were so entirely convinced by them, as to imitate our great master Christ Jesus, in suffering for it with a most cheerful mind, assisted with the inward comforts of the Holy Spirit.

7. & 8. So that, as your *city* is the metropolis of *Macedonia*, your church has been the first and chief spring of the gospel doctrine in the *Grecian* countries. And I need not say how celebrated and exemplary your Christian principles are become in all those parts.

to God-ward is spread abroad, so that we need not speak any thing.

9. For every one's mouth is full of it; friends and enemies acknowledge how ready and cheerful a reception you gave me at my first * preaching to you; and how effectually you were converted from *heathen* idolatry to the true *Christian* religion.

12. In full hope, and expectation of deliverance from that future punishment, which will fall upon all wicked men; and of eternal happiness, at the great appearance

from the wrath to come. ^{A. D. 52.}  an assurance founded on the certainty of his resurrection from the dead.

C H A P. II.

He remembers them again of the Powerfulness and Sincerity of his ministry amongst them; and of the good Effects it had on them. The Apostle's Readiness and Courage to preach to them, as their Gentile Apostle; and their Steadiness in his Doctrine, against all the Persecution of the Jews. The Obstinacy and Punishment of that People. St. Paul's Desire to visit the Thessalonians again, out of his great Affection for their Church.

1 **FOR** yourselves, brethren, know our entrance in unto you, that it was not in vain.

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put

1. **THUS** complete * is your • Chap. 12. conversion to Christianity; 5, &c. and well might it be so, considering with what powerful demonstrations my doctrine was attended.

2. And with what courage and resolution I preached it to your church, against all the furious opposition from the Jews; and after the many contemptuous abuses I had just before suffered for it, as you know, at Philippi †.

† Acts xvi. 12, &c.

3. & 4. And considering how free my arguments to you were of all sinister and selfish designs; void of all deceitful purposes to ingratiate myself with men, for the gratification of any sinful passions of

A. D. 52. put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, not a cloke of covetousness, God is witness;

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burthensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because

9 For ye remember, brethren, our labour and travel: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the

10 Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe.

of my *own*: aiming at nothing but the faithful discharge of the great trust committed to me by God the searcher of hearts.

5. & 6. Who can testify how perfectly clear I was of all flattering expressions to promote my private interest; how far from seeking popular applause, or temporal profit; insomuch that I refused to be *maintained* by yours, and several other churches, though I could have claimed that privilege belonging to me as a Christian *apostle* and *minister*.

7. But, on the contrary, used you with the tenderness of a mother to her child, giving nourishment to you, but receiving none from you.

8. Thus affectionately desirous of your spiritual good, was I ready not only to preach the gospel to you of free-cost, but to die * for you: so dear are you to me.

ye were dear unto us.

9. For ye cannot but remember, that I and my companions wrought at our trades early and late, to maintain ourselves, and live without any contributions for preaching the gospel to you.

gospel of God.

10. God, and yourselves, can testify, what care I took to cut off all objections, from every sort of Christian converts, while we conversed among you.

11. & 12.

11 As you know how we exhorted, and comforted, and charged every one of you (as a father doth his children),

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

16 Who both killed the Lord Jesus and their own prophets, and have persecuted us: and they please not God, and are contrary to all men.

persecute us his disciples and followers; being a people that have very few true notions of religion themselves,

11. & 12. And both by doctrine, and example, treated you, as good and kind parents to their own children, encouraging you all to your duty, confirming you under your affliction, and charging you in the most earnest manner, to live in all respects worthy of this mighty favour of God, in making you members of Christ's kingdom and religion here, in order to your eternal glory hereafter.

13. I am now, therefore, constantly blessing and praising God for the happy effects of my endeavours upon you; that you entertained my doctrine, not as a well-laid scheme of *human philosophy*, but (what it really is) as the pure word and revelation of God, so powerful in its influences on the principles and practices of all that sincerely embrace it.

14. As yourselves are now a plain instance, who are persecuted by the *Jews* of your own country*, as the Christians of Judea are by *theirs*, for the sake of this religion; and have courage to bear it patiently, after their example. *Acts xvii. 8.

15. Being both of you persecuted by that obstinate and malicious people, that crucified Jesus Christ their own *Messiah*, as their forefathers, by the same wicked principles, slew their own prophets that foretold his coming; and so it is no wonder they still

A. D. 52. and yet proudly insult, contemn, and scorn all other people that are not of their own nation and persuasion.

16 Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

16. They are averse to us for preaching the gospel of salvation to the *Gentile* world; utterly refusing to embrace the religion of Christ, unless they can engross all the mercies and privileges of it to themselves. By their incurable obstinacy, in which pride and prejudice they are likely to fill up the measure of their iniquities, and become ripe for a complete and final destruction.

* Acts xvii. 5—10. 17 But we, brethren, being * taken from you for a short time, in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore, we would have come unto you (even I Paul) once and again; but Satan hindered us.

19 For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?

10 For ye are our glory and joy.

17. But though, dear brethren, I am, by their malice, * detained from you for the present; be assured my heart is with you; and my desires and resolution to visit your church again, are thereby only heightened and confirmed.

18. Do not, therefore, misinterpret my stay from you. For I had been with you long ago, had not these wicked instruments of Satan prevented me.

19. & 20. And believe me sincere in what I say; for there is nothing I so much delight and rejoice in, nothing I expect so much glory from, at the great day of Christ's appearance to judgment, as from *you* my steady converts to his religion, and from the success of my great labours in converting you to it.

CHAP.

* Ver. 17. [Taken from you,] ἀπορφανισθέντες—It is a most *emphatical* word, [Taken away, as a dying parent is from his orphan children]. See Acts xvii. 5—10.

C H A P. III.

A Testimony of his great Affection for them, in sending Timothy to them, to know how they did, to comfort them under their Persecutions, and confirm their Christian Resolution. The Satisfaction he reaped from the good Account Timothy brought him of their Church. His Prayers for their final Perseverance.

1 **W**herefore when we could no longer forbear, we thought it good to be left at Athens alone ;

2 And sent Timothy our brother and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith ; much wanted his assistance there, yet I chose rather to be left only with Silas, amongst those proud † and contentious philosophers, than not to serve you and hear from you.

3 That no man should be moved by these afflictions ; for yourselves know that we are appointed thereunto.

4 For verily when we were with you, we told you before, that we should suffer tribulation ; even as it came to pass, and ye know.

VOL. II.

1. & 2. **T**HIS * ardent and sincere affection for your church, put me under such dread

and concern at the persecutions you were exposed to, from the malicious *Jews*, that I no sooner left you, and arrived at Athens, but I sent Timothy, that faithful and good minister of Christ, back again to you, to see how you did, to comfort and support you under your distresses. And though I

much wanted his assistance there, yet I chose rather to be left only with Silas, amongst those proud † and contentious philosophers, than not to serve you and hear from you.

3, 4. & 5. I sent him, therefore, for fear any of you should be discouraged from your profession ; and to remind you of what I had often told you, *viz.* That Christianity is, what you have found it to be, a state of trials and sufferings, and those so hard too, that I was under apprehensions the devil, by these his wicked instruments, might succeed in his attempts, and draw

K

some

A. D. 52.
* Chap. ii.
19, 20.

Acts xvi.
14, 15, 16.

A. D. 52. 5 For this cause **some of you** from the true faith, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see you* :

7 Therefore, brethren, we are comforted over you in all our affliction and distress by your faith :

8 For now we live, if we stand fast in the Lord. 8. For your constancy to Christianity is the great comfort of my life.

9 For what thanks **can** we render to God again for you, for all the joy wherewith we joy for your sakes before our God. 9. & 10. Nor can I sufficiently bless and praise God for the satisfaction I reap at your conversion, and the progress you have made in the true religion. And am ever wishing and praying for another opportunity to see you again, and perfect those instructions which I could not fully complete, by reason of my short * stay amongst you.

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith.

11 Now God himself, and our Father, and our Lord Jesus Christ direct our way unto you. 11. And may God our supreme Creator, and Father, and Jesus Christ, our Redeemer and Governor, so order it that I may soon visit you for that end.

12 And the Lord make you to increase and abound in love one 12. In the mean time, may he graciously assist all your pious dispositions to the same perfect love to

* Acts xvii. 1, 10. and chap. iv. 13. of this epistle.

one towards another, and towards all men, even as we *do* towards you : to each other, and charity toward all mankind, that I myself bear toward you. A. D. 52.

13 To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints. 13. And may he preserve and confirm you in all holy and acceptable conversation, till the great and solemn appearance of our Lord Jesus Christ to reward you and all good Christians.

CHAP. IV.

He warns the Gentile Converts of their Church against the Vices they had been most addicted to in their Heathenish Estate ; particularly against Uncleannefs. An Encouragement to mutual Love and Charity, and to Industry in their Callings. A Consolation for the Death of their Christian Friends, from the Assurance of Christ's glorious Appearance and our future Resurrection.

1 FURTHERMORE then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. 1. & 2. THE sum of what I have now further to exhort you to, is, carefully to follow and improve the directions for a holy and Christian life, as I gave you them from the doctrine and authority of Jesus Christ.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God even your sancti- 3. I must particularly remind you, *Gentile* converts, of that great

A. D. 52. sanctification, that ye
 || *λογισία*. should abstain from
 fornication :

religion is especially
 Christians from.

4 That every one
 of you should know
 how to possess his
 vessel in sanctification
 and honour :

5 Not in the lust of
 concupiscence, even
 as the Gentiles which
 know not God :

true God, would ever

6 That *no man* go
 beyond and defraud
 his brother * in *any*
 matter, because that
 the Lord is the aven-
 ger of all such : as we
 also have forwarned
 you, and testified.

common vices of the countries † you live in.

7 For God hath
 not called us unto un-
 cleanness, but unto
 holiness.

8 He therefore that
 despiseth, despiseth
 not man, but God
 who hath also given
 unto ‡ us his holy
 Spirit.

9 But

great duty of *purity* and *chastity*,
 an abstinence from all kinds of
uncleannefs || ; which the gospel-
 designed to reform you *Gentile*

4. & 5. How indispensibly obli-
 ged you all now are to preserve
 your bodies in temperate and so-
 ber habits, dedicated to the ser-
 vice of God, and free of those
 lusts and passions that are a disho-
 nour to them ; and in which none
 but ignorant *beathens*, that have
 no sense and knowledge of the
 indulge themselves.

6. That none of you presume
 to violate the rights of his neigh-
 bour's bed, or abuse human na-
 ture in such lusts as are contrary
 to it * : Sins that God will most
 severely punish, as I have form-
 erly, with great earnestness, fore-
 warned you, as against the com-

7. For nothing is so opposite to
 the *Christian* religion, the very
 purpose whereof is, to cleanse and
 reform you from such impurities.

8. Whoever of you, therefore,
 neglects or contemns this advice
 I give them from the very inspi-
 ration of the Holy Spirit, de-
 spiseth God himself, by whose in-
 spiration and authority I act.

9. As

* [In any matter,] *ἐν τῷ πονηρῷ*. [In such a wicked act ;]
πράγμα, in a bad sense being the same with *facinus* in the
Latin.

† All historians are full of the luxury and debaucheries
 of the Grecians.

‡ Ver. 8. [Unto us his holy Spirit.] Note, all Henry Stephen's
 MSS. and several others, read it *εἰς ὑμᾶς*, unto you : And then
 the

9 But as touching brotherly love, ye need not that I write unto you: for ye yourselves are *taught of God to love one another.

10 And indeed ye do it towards all the brethren, which are in all Macedonia: but we beseech you, brethren, that ye increase more and more.

11 And that ye study to be quiet, and to do your own business, and to work with your own hands (as we commanded you:)

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing. an idle and useless people, or be beholden for your livelihood to men of a contrary religion.

9. As to the great duty of *love* A.D. 52. and *unity*, I need not repeat my exhortations to you now, who are so truly sensible, from my former apostolical precepts, and from the example of Christ himself, how essential a duty of Christianity this is*.

10. And I am convinced, how carefully you exercise it toward all the Christians you live amongst. And all I have to do is, to encourage you still further to it.

11. And to advise you all to an industrious and peaceable temper, to mind the duties of your several callings, and not intermeddle unnecessarily in what does not concern you.

12. Thus approving and showing yourselves to be men of a decent and orderly conversation in the eyes of *infidels*; so as not to be branded with the character of

K 3

13. I must

the sense is this, "God hath given you his Holy Spirit, on purpose to cleanse you from impurity, and reduce you to holiness of life; so that to neglect and despise the advice I now give, is to despise God, whose Spirit it is." Indeed, the sense will be the same, if by *us* in this verse is meant, not *us* the *apostles*, but *Christians* in general, as in the verse foregoing.

* Ver. 9. [Taught of God]; Θεοῦ διδασκόμενοι—A most *emphatical* word—Not only *taught* by the *precepts*, but by the *example* of God and Christ. Their former *heathen deities* could never be truly supposed to teach them universal benevolence: for those gods are said to have quarrelled *amongst* *one another*.

A.D. 52.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow * not even as others which have no hope.

|| See the
Pref. § 4.

a heathen that has no hope or prospect at all of it || : whereby they endeavour to discourage your hopes of the good condition of all your Christian friends that have died in the faith of Christ.

14 For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus. will God bring with him.

14. But be not terrified with such impudence and groundless assertions; for the full assurance you have of the actual death and resurrection of Jesus, your head and Saviour, is demonstration enough to you, that at his second coming to judge the world, God will raise up and fully reward all his true disciples and followers.

15 For this we say unto you by the word of the Lord, That we which are alive, and remain unto the coming of the Lord, shall not † prevent them which are asleep.

15. And, for your further confirmation in this great truth, let me assure you of the following circumstances of this future judgment and resurrection, as I received them from Christ himself; viz. That those good Christians that shall be alive upon earth, at our Lord's appearance, shall not receive their happy change, and glorious reward, till all those that died in his true faith, be raised from their graves, to receive it along with them †.

13. I must also particularly arm you against the proud suggestions and pretences of the *Jewish* zealots, who would fright you into a belief, "That no uncircumcised person, or any that forsake the Jewish religion, can partake of the future happiness, any more than

16. For

* Ver. 13. [That ye sorrow not even as others that have no hope], viz. of a *resurrection*. The apostle means to dissuade the Christians from using those excessive signs of sorrow, those howlings and lamentations over their dead friends, which the *heathens* were known to make.

† Ver. 15. [We which are alive shall not prevent them which are asleep]. Note, I have mentioned the *Jewish* zealots as the persons against whose insinuations this passage, from

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the * dead in Christ shall rise first.

16. For Christ himself shall then, A. D. 52.
in the most solemn and glorious manner, with a vast retinue of the holy angels, his heralds and ministers, descend from heaven, to summon all mankind to a final judgment; and the first thing then to be done will be, to raise all

good and sincere Christians from death†.

† Rev. xx.

17 Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

17. And then those faithful Christians that are *alive* at the resurrection, shall undergo their blessed *change*; and to all together shall be taken up into the clouds, to meet their Saviour, and be carried with him into a blessed and eternal abode.

5, 6.

1 Cor. x9. 23.

18 Wherefore comfort one another with these words.

18. With these considerations, therefore†, **fully** satisfy and comfort one another, as to the condition of your departed friends, and your own happy state after death.

K 4

CHAP.

from verse 13. to the end of the chapter, seems to be levelled. Yet I must confess, it seems, probably, to have been spoken against the misunderstandings of some [Thessalonian Christians], concerning the expected [coming of Christ, the day of the Lord], which they took to be [near at hand], 2 Thes. ii. 2, 3. in which they seem to have been of opinion, that those who were then *alive* should enjoy a long and great happiness, before the *resurrection* of such Christians as were *dead*. Against this imagination, the several *phrases* of this passage are indeed very much adopted, especially this of the 15th verse.—*We which are alive shall not prevent.* ἡμεῖς οὐ πρόσώμεν, i. e. *shall have no advantage above, or shall not get the start of them which sleep*: So far from that, says the apostle, That [the dead in Christ shall rise first], ver. 16

* Ver. 16. [The dead in Christ shall rise first]. See Rev. xx. 4, 5, 6. with my paraph. and notes there, and upon the rest of that chapter.

† With these words, ἐν τοῖς λόγοις τέτοις, with these things.

CHAP. V.

The Apostle makes it needless for Christians to know the fixed Time of Christ's Judgment. Only observes to them the suddenness and Terror of it to wicked Men. Exhorts them to such Care, and purity of Conversation, as will prepare them to pay due Value and Respect to their Spiritual Governors. To the Exercise of Unity, Charity, Patience and Forgiveness; to Prayer and Thanksgiving: To a just Regard to Prophetic and Spiritual Endowments; to discretion in entertaining, and Constancy in upholding the Truth. His Prayers, Salutations, and Conclusion.

A. D. 52.



BUT of the times and the seasons: brethren, you have no need that I write unto you.

judgment of the world, there is no occasion for you to know, nor for me, if I could, || to acquaint you with it.

|| Matth.
xxiv. 26.

2 For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.

1. **B**UT as to the particular *time* either of God's judgment upon the *Jewish* nation* in particular, or of Christ's appearance to the great and *general* judgment of the world, there is no occasion for you to know, nor for me, if I could, || to acquaint you with it.

2. What you know of it already, is sufficient for the state you are in at present; to excite and engage you to prepare for it viz. That (come when it will) it will be very sudden and terrible.

3. It

* χρόνων καὶ καιρῶν, the *times* and the *seasons*, in the plural number; respecting *both* the judgments mentioned in the paraphrase. The *one* was plainly hinted at chap. ii. and the other in the latter part of the foregoing chapter. See the Pref. § 4.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travel upon a woman with child: and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. are in no danger of being terrified at, and unprepared for, that great day.

5 Ye are all the children of light, and the children of the day; we are not of the night nor of darkness.

6 Therefore let us not sleep as do others: but let us watch and be sober.

be active, temperate, sober, and vigilant, in all instances of Christian duty, so as to be prepared for that appearance of our great Judge.

7 For they that sleep, sleep in the night, and they that be drunken, are drunken in the night.

best that can be expected in a state of ignorance, blindness, and prejudice; but in a better and more enlightened condition, we are obliged to better and wiser courses.

8 But let us who are of the day be sober, putting on the breast-plate of faith and

3. It will be exceeding dreadful ^{A. D. 52.} and surprising to all wicked and irreclaimable men, who, at a time when they are going on thoughtless and secure in their unrepented impieties, shall find themselves unexpectedly seized upon by the most dismal and inevitable destruction.

4. But *you*, dear brethren, being reclaimed from your former state of sin and ignorance, unless by your own wilful neglect,

being terrified at, and unprepared

5. For by your admission into the *Christian* covenant, you have all the means of happiness and salvation, which neither the obstinate Jew nor infidel Heathen can enjoy.

6. You must remember, therefore, how highly it concerns you to live a life quite different from either of those stupid people; to

be active, temperate, sober, and vigilant, in all instances of Christian duty, so as to be prepared for that appearance of our great Judge.

7. For as night is the season wherein drunkards usually exercise their debaucheries, and sleep and inactivity possesseth us all; so a loose and unthoughtful life is the

8. Which is your case now, after your conversion to the *gospel*-religion. You must therefore now be watchful and industrious in all

A.D. 52. and love, and for an all holy living. Your faith in
 { helmet, the hope of God, and his promises, your love
 salvation. to him, and to all mankind, must
 guard you, as the breast-plate does the soldier; and your
 ardent and firm hopes of eternal happiness must, as the
 helmet is to his head, be a security against the violent
 assaults of the devil and wicked men.

9 For God hath not
 appointed us to wrath:
 but to obtain salvation
 by our LORD Jesus
 Christ.

9. Thus attending therefore to
 the duties required of you, you
 may be secure: this day of judg-
 ment will be no day of terror,
 but of salvation to *you*, by Jesus
 Christ.

10 Who died for
 us, that whether we
 wake or sleep, we
 should live together
 with him.

10. By virtue of whose death
 and sufferings, all faithful and sin-
 cere Christians are certain to live
 eternally with him, let him come
 at what time soever he will *.

* Matth.
 xxiv. 42.
 Luke xii.
 38.

11 Wherefore com-
 fort yourselves toge-
 ther and edify one a-
 nother, even as also ye
 do.

11. Go on, therefore, in con-
 firming yourselves, and support-
 ing one another, in your Chri-
 stian profession, by this comfort-
 able assurance.

12 And we beseech
 you brethren to know
 them which labour a-
 mong you, and are o-
 ver you in the Lord,
 and admonish you;

12. & 13. And let me particu-
 larly exhort you to pay all just
 respect to the admonitions and
 instructions of your spiritual go-
 vernors: esteem them in propor-
 tion to the dignity of their office,
 and the exemplariness of their
 lives; and live in unity and cha-
 rity with one another.

13 And to esteem
 them very highly in
 love for their works
 sake. *And* be at peace
 among yourselves.

14 Now we exhort
 you, brethren, warn
 them that are unruly,
 comfort the feeble-
 minded, support the
 weak, be patient to-
 ward all men.

14. In order to which, be sure
 to warn and advise all such as are
 refractory to theirs and my or-
 ders. Relieve and comfort such
 as are hard pressed with afflic-
 tions and persecutions; confirm
 and restore such as labour under
 any

any doubts and prejudices against our holy religion; ^{A. D. 52.} and bear the infirmities of all sorts of men with an even and patient carriage.

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

16 Rejoice evermore. have in Christ, and in the blessings of his religion, be your inward joy and satisfaction.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the spirit. improve them in yourselves with diligence, modesty, and prudence; and duly respect others that are qualified with them*.

20 Despise not prophesyings.

21 Prove all things: hold fast that which is good.

22 Abstain from all appearance of evil.

one for the sake of the other; but examine and try them all, by the rule and standard of the Christian † doctrine; † 1 John keeping close to what you find, by that rule, to be sound^{iv. 1.} and good, and renouncing every thing that upon due examination appears to be false and ill-designed.

15. Seek no revenge against such as have injured you; but be kind and forgiving to your fellow Christians, and even to your very persecutors.

16. In all conditions and circumstances, let the hopes you have in Christ, and in the blessings of his religion, be your inward joy and satisfaction.

17. Be diligent and constant in observing all proper seasons of devotion and prayer.

18. For whatever mercies you receive, or whatever afflictions befall you, look up with a thankful heart to God, by whose good providence every thing will be turned to your blessing and advantage.

19. Have a just regard to all spiritual *gifts* and *endowments*, improve them in yourselves with diligence, modesty, and prudence; and duly respect others that are qualified with them*.

20, 21. & 22. Though there^{1. 3.} are too many that vent their false^{1 Cor. xiv.} doctrines, under pretence of *pro-*^{1 Tim. iv.}
phetical inspiration, yet remember, that God has furnished his church with persons *truly* inspired. Do not therefore neglect the

23. And

A.D. 52.

23 And the very
 { God of peace sanctify
 you wholly: And I
 pray God your whole
 spirit, and soul, and
 body, be preserved
 blameless unto the
 coming of our Lord
 Jesus Christ.

24 Faithful is he
 that calleth you, who
 also will do it.

the gospel religion, will never fail to do *his* part, for your
 attaining the final and eternal blessings of it.

25 Brethren, pray
 * Col. iv. 4. for us.

26 Greet all the
 brethren with an holy
 kiss.

27 I charge you
 by the Lord, that this
 epistle be read unto all
 the holy brethren.

28 The grace of our
 Lord Jesus Christ be
 with you. Amen.

23. And may the God of peace
 and comfort so prosper your en-
 deavours, as to render you true
 and perfect Christians, in the ex-
 ercise of all the faculties and pow-
 ers both of mind and body; that
 so you may be accepted of him as
 his true and faithful servants, at
 the great day of Christ's appear-
 ance.

24. Be fully assured that God,
 who has been so gracious as to
 call you into the privileges of the

25. Let *me*, dear brethren, your
 special * *apostle*, have a share in
 your Christian prayers.

26. Salute all the Christians in
 your parts with your usual kiss
 of charity, for my sake.

27. I charge you, by the autho-
 rity of Christ, to communicate
 this epistle to your whole church.

28. The love and favour of
 our Lord Jesus Christ be with
 you all. Amen.

A
P A R A P H R A S E

ON THE
SECOND EPISTLE OF ST. PAUL

TO THE
T H E S S A L O N I A N S.

See the Preface to the First Epistle.

CH A P. I.

The Persecutions of the Jewish Zealots against this Church still, continuing and increasing, and the Apostle being, beyond his expectation, detained from paying them the visit he had promised (1 Theff. ii. 17, 18. iii. 10, 11.) sends this Second Epistle to revive and back the Encouragements he had given them. He here expresseth his Thankfulness to God for their inviolable Patience and steady Progress in the Christian Faith. Strengthens their Courage and Hopes, from the Consideration of the happy Ends and Effects of their present Sufferings, the Vengeance that would light on their Persecutors, and the glorious Reward they would reap at the great Day of God's Judgment, and Christ's solemn Appearance, to recompense all true Believers, and to vindicate the Honour of his holy Religion.

1 PAUL and Silvanus, and Timotheus, unto the church of the Thessalonians, in

1. & 2. PAUL the apostle sendeth this second epistle to the church of Thessalonica, which under all pressures and perfe-

Written
A. D. 52.
the latter
end of the
year.

A.D. 52. in God our Father,
 and the Lord Jesus
 Christ:

2 Grace unto you
 and peace from God
 our Father, and the
 Lord Jesus Christ.

3 We are bound to
 thank God always for
 you, brethren, as it
^{* 2 Thim. 1. 3.} is meet, because that
 your faith groweth
 exceedingly, and the
 charity of every one of
 you all towards each
 other aboundeth:

4 So that we our-
 selves glory in you in
 the churches of God,
 for your patience and
 faith in all your per-
 secutions and tribula-
 tions that ye endure.

5 *Which* is a mani-
 fest token of the righ-
 teous judgment of
 God, that ye may be
 counted worthy of the
 kingdom of God, for
 which ye also suffer.

6 Seeing it is a
 righteous thing with
 God to recompense
 tribulation to them
 that trouble you:

persecutions that befall them, re-
 main still firm to the true religion
 of God the Father, and Jesus
 Christ our Lord and Governor;
 wishing you all divine favours
 and blessings from them; as do
 also * Timothy and Silvanus (or
 Silas) who are now with me.

3 Expressing (as in duty and
 gratitude I am bound) my con-
 stant praises to God for the great,
 and even * unexpected progress
 you have made in the Christian
 faith, under all the difficulties at-
 tending it, and for your enlarged
 charity and unanimity with each
 other.

4. Of which remarkable degree
 of faith producing such patience
 and courage, under what you suf-
 fer for your profession, I take no-
 tice, and triumphantly boast of
 to all the Christian churches in
 these parts.

5. & 6. Such religious patience,
 whereby God has enabled you so
 perfectly to bear such hardships,
 for his sake, and qualified you for
 the future glories of his kingdom,
 does at once fully vindicate the
 divine wisdom and justice, in call-
 ing you to these sufferings, and
 gives you a complete assurance
 how justly and fully he will one
 day take vengeance on those that
 now so unjustly oppress you.

7, 8, & 9.

* See note on Phil. i. 3.

7 And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

9 Who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

adherence to my doctrine, shall have a particular and happy share.

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness and the work of faith with power.

12 That

7, 8. & 9 It should highly satisfy you, I say, what a complete happiness *you* shall then share in with *us* the apostles and ministers of Christ; and how terrible shall be *their* punishment at the dreadful and amazing appearance of the Lord Jesus from heaven, who by his glorious and powerful presence, will strike all infidel and obstinate men into everlasting misery and destruction. A. D. 52.

10. Then will be the time when the divine wisdom, justice, and mercy, in the gospel dispensation, shall be fully displayed to, and admired by all good creatures, angels and * men; especially by all true Christians, among whom *you*, for this firm and generous

11. To which purpose, I continually beg of God, so powerfully to assist you in all Christian faith and practice, as may render you truly qualified for those blessed ends of your conversion to his holy religion.

* [In his saints.] 'Εν ταῖς ἀγίοις ἀνθρώπων, *in, with, or by his saints.* It not being clear whether *saints* be the same with *believers*, or signifies the *heavenly spirits*, I have expressed both acceptations.

A. D. 52. 12 That the name of
our Lord Jesus Christ
may be glorified in
you, and ye in him,
according to the grace
of our God, and the
Lord Jesus Christ.

12. That so Christ may be ho-
noured and glorified by you, and
ye made happy in him, accord-
ing to the wise and gracious de-
sign of his gospel.

CHAP. II.

He forewarns them from concluding, either from the confident Assertions of their Adversaries, or from any thing he had himself written or spoken to them, That the Time of Christ's Appearance to judgment was near at hand. The divine Judgment upon Jerusalem and the Jewish Nation, was not to be fulfilled till that obstinate People had by their last and utmost Malice against the Christian Religion, and their turbulent Rebellion against the Roman Government, ripened themselves for a final Destruction. Nor is the universal Judgment of the World to come, till after many and great Corruptions be brought into the Christian Church, by the arbitrary Impositions of temporal Power among its own Professors. This latter Event is the Great Apostacy or falling away. Those powerful Corrupters of Christianity are the Man of Sin, in the most eminent Sense of that Phrase. The Apostle blesseth God for the safe Condition the Thessalonians were in, by embracing the true Christian Faith; exhorting them to, and praying for their final Perseverance in it.*

* See Pref.
to I Epist.
§ 4.

1 NOW we beseech you, brethren,
by 1.& 2. THUS have I endeavour-
ed to comfort and sup-
port you under your afflictions,
from

* by the coming of our Lord Jesus Christ, and by † our gathering together unto him. from the consideration of the great A. D. 52.
day of *Christ's judgment* *. But

2 That ye be not soon shaken in mind, or be troubled neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. as you value the blessings you are to enjoy at his † glorious appearance, take heed that no confident assertions, nor pretended inspirations of the *Jewish* zealots, nor the misrepresentation of any thing I myself may have said or written ‡ to you upon that head, make you conclude the time of this

judgment must needs be just at hand; for such a false persuasion, when you see the expected event not to answer, would tend to shake you in your Christian principles, and tempt you to mistrust the truth of the whole gospel religion.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition: 3. And, to prevent you from being so imposed upon, I now plainly tell you, that *Christ's judgment*, neither upon the *Jewish* nation in particular, nor upon the *whole world* in general, is yet near at hand. Jerusalem is not to be destroyed, till that wicked

people, by their last malice against Christianity, and their sedition against the Romans, be ripe for destruction. And before the *universal* judgment there will be introduced great corruptions of the Christian faith, in several ages of the church; a *great apostacy* from the pure truth, and practice, and worship of Christianity, by the

VOL. II.

L

arbitrary

* Ver. 1. [By the coming of our Lord Jesus Christ] ὑπὲρ — [Concerning the coming, or as to the coming.] So Rom: ix. 27. Isaiah crieth ὑπὲρ τοῦ Ἰσραὴλ, [concerning Israel.] And 2 Cor. i. 6. [Our hope concerning you,] ὑπὲρ ὑμῶν. So in Philip. i. 7.

† Ver. 1. Ἐπισυναγωγῆς, [Our gathering together unto him] may signify either our being received by him at the last judgment, or our embracing of his religion and worship, as in Heb. x. 25. The former sense is most natural in this place.

‡ Chap. iv. 15. and ver. 2. of the First Epist.

{ A. D. 52. arbitrary and violent use of *temporal* power, even among its own pretended professors*.

4 Who opposeth and exalteth himself above † all that is called God, or that is worshipped : so that he as god sitteth in the temple of God, showing himself that he is God.

4. Thus will the Christian religion be dealt by, from a set of haughty and impious men, pretending themselves to be the only true church and people of God ; despising all other religious † principles beside their own, trampling upon all human government and authority, and setting up their own inventions and traditions against the plain word of God. Such will be the practice of the obstinate Jews and the heretical Christians, their followers, in *these* times : but much greater and wider will be these corruptions under the *grand apostacy* in the *Christian church* in after ages, by the violence of temporal power in religious matters, under its own pretended heads and governors. [Which *apostacy* in the *latter times* of the Christian church is so plainly foretold by the prophet Daniel.—Dan. xi. and xii. chapters.]

5. You

* [That man of sin.] Some copies read τῆς ἀνομίας, [The man of rebellion or the lawless man.] So the Jews and those heretical Christians that were tainted with their notions, might truly be styled, both upon account of their impiety towards God, and their incurable proneness to resist those *temporal* powers that Providence had subjected them to. But most *eminently* such is that *Christian church* which takes upon her to excommunicate all Christian *princes*, and absolve their subjects from all allegiance to them that submit not to *her* arbitrary dictates and usurpations. See ver. 4.

† [Against all that is called God, or σέβασμα, worship.] Respecting either all other different *religions*, or perhaps the *Roman emperor* that affected to be *deified*, and was styled σεβας (august) ; or lastly, *magistrates* in general, who are called *gods* in scripture. It is not very easy to determine the particular sense, and therefore I have expressed them all. See also Le Clerc upon this place, and the learned Dr. Hen. More's *Mystery of Iniquity*, Book II. Chap. 17. 18 See my Paraph. and Note on Revel. xvii. 12, &c.

5 Remember ye not, that when I was yet with you, I told you these things?

5. You cannot but remember, A. D. 52. while I was preaching amongst you, I gave you some notices of this matter, though you now seem to have forgot it.

6 And now ye know what withholdeth, that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way.

his strict eye over them, awes them as yet from openly attempting it, till after *his* death, when the troubles and disturbances of the *empire* will prompt them to it †. In like manner, while the government of all countries continues in the hands of none but *heathen* princes, there is no room for the grand *Christian apostacy* which is to come in after the emperors themselves turn Christians; and is to be carried on by the arbitrary use of *temporal* power in religious concerns, by *Christian* governors.

6. & 7. And you cannot but see a plain reason why this *apostacy* cannot break out *immediately*. The Jews, indeed, for their part, begin already to show great inclinations to persecute the Christians, and rebel against the Romans; but that the many favours conferred on them by the present emperor*, and, at the same time,

* Claudius.

† Josephus De Bel. Jud. Lib. VI.

8 And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

ful and amazing will be the final punishment of those lawful *Christian* governors and corrupters of the true faith; whom God will blast with the breath of his mouth, according to the prophet's expression, Isaiah xi. 4. Compare Revelat. xvii. 12, 13, 14, with my Paraph. there.

8. When these things are past, then will be the time of God's severe judgment upon the wicked opposers and corrupters of his true religion. The Jews, their temple and city, shall, with a swift destruction, perish by the *Roman* army. But infinitely more dreadful

A. D. 52. 9 *Even him* whose coming is after the working of Satan, with all power and signs, and lying wonders,

* Josephus and Matt. xxiv 24. and see Pref to 1 John, § 4.

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that

11 And for this cause God shall send them strong delusion, that they should believe a lie.

12 That they all might be damned, who believe not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth.

9. & 10. Most exquisite and terrible will be the divine vengeance upon those people, that will give themselves up to diabolical arts, forged miracles, and lying prophecies; abandoned to the pernicious methods of fraud, violence and injustice; and averse to all the clearest evidences of true and saving religion*.

they might be saved.

11. & 12. For which irreclaimable corruptions, God, in just judgment, will let them loose to the prevalent delusions of false prophets and pretenders, so that they will embrace the most absurd and foolish things, and run headlong into such desperate courses as must naturally end in the utter condemnation and destruction of a people, lost to all sense of truth and goodness, and devoted to falsehood and impiety†.

13. & 14. And, while I am thus representing to you the wretched fate of all such obstinate people, I cannot forbear to express my thankfulness to God for *your* happy condition, dear brethren, who by your firm adherence to the gospel-religion, from the time it was first proposed to you, are now become the true church and people

† See all these predictions exactly fulfilled, with respect to the Jews, in Josephus of the *Jewish Wars*. And they that would see the fullest and most accurate account of the *apostacy* spoken of here, and in other parts of scripture, may read Mr. Mede, Dr. Hen. More, and Sir Isaac Newton. From the works of which learned and great men any honest mind will see to *whom* all these characters principally belong. See my Paraph. on Revelat.

14 Whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

ple of God, and are assured of all its glorious blessings and privileges, by the gifts and graces of the Holy Spirit; agreeably to the gracious purposes of God to mankind, by Jesus Christ. A. D. 52.

15. Continue therefore steadfast to the doctrines * I have delivered to you, whether by word of mouth, or by these my letters. * παρα-
δόσεις.

16. & 17. And may God the Father, who out of his infinite love, has bestowed these gracious conditions, and sure hopes of eternal happiness, by the gospel-religion; and may Jesus Christ, who hath thus redeemed us, and purchased them for us, support you under all your persecution, and keep you stedfast to all the principles and practices of your holy profession.

CHAP. III.

He desires them to pray for his Deliverance from the Malice of the Jews, as he had prayed for them. Renews his Prayer for their Constancy and Patience. Exhorts them, by his own Example, to Industry in their worldly Employments, and to avoid Idleness. Not to suffer any Christians to lead a lazy Life, but to censure them, and avoid their Conversation, in order to reclaim them from it. The Salutation and Conclusion.

1 Finally, brethren, pray for us, that the word of the Lord may

1. **A**ND now, to conclude my exhortations to you; pray for me, brethren, as I have done
L 3 for

A. D. 52. may have *free* course, for *you*, beseeching God to give
 and be glorified even the same happy success to my
 as *it is* with you. Christian ministry, among other
Gentile nations, that it has had in your church.

2 And that we may
 be delivered from un-
 reasonable and wick-
 ed men: for all men
 have not faith.

2. Entreat God to prevent the
 malice, and blast the designs of
 those obstinate and unreasonable
 Jews, that thus oppose his gos-
 pel; of whom, God knows, there
 are too great a number.

3 But the Lord is
 faithful, who shall sta-
 blish you, and keep
 you from evil.

3. & 4. But be their infidelity
 what it will, and their opposition
 never so strong, God will not be
 wanting to support you against all
 the bad effects of it: and I fully
 persuade myself that your own
 endeavours will be such as cannot
 fail, through his assistance, to keep
 you firm to the principles and
 practices I have taught you.

5 And the Lord
 direct your hearts in-
 to the love of God,
 and into the * patient
 waiting for Christ.

5. And may Christ so guide and
 confirm you in the love of God
 and the true religion, as to ren-
 der you truly patient under your
 sufferings, after his great exam-
 ple *, and in hopes of his glorious appearance to deli-
 ver you from, and reward you for them.

6 Now we com-
 mand you, brethren,
 in the name of our
 Lord Jesus Christ,
 that ye withdraw
 your-

6. I must not forget to warn
 you, and that by the authority of
 Jesus Christ himself, not to suf-
 fer any Christian amongst you to
 live

* [To the patient waiting for Christ,] *ὡς ὑπομονὴν τῷ Χριστῷ*,
i. e. Either to the same kind of *patience* wherewith Christ
 himself suffered; or else, [With the patient expectation of
 Christ's coming.] I have expressed both senses.

yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you.

8. Neither did we eat any mans bread for nought: but wrought with labour and travel night and day, that we might not be chargeable unto any of you.

9 Not because we have no power, but to make ourselves an example unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies.

12 Now them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

live an idle and slothful life, contrary to the exprefs advices I gave you ||.

A. D. 52.
|| Chap. iv.
II. of 1st.
Epist.

7. & 8. And to the example you know I myself set you, while I was preaching among you: earning my own living by constant and unwearied labour, at my trade; and taking nothing of any of your church toward my maintenance.

9. Not that I could not have claimed it as the privilege of my office, to be maintained by them I preach to, but I did it on purpose to encourage you all to a diligent and laborious life.

10. You remember also, I then gave a particular charge, that no Christian, that was able to work for his livelihood, should be maintained from the public charity.

11. And I repeat this to you, because I understand there are some of your church, that continue still guilty of this miscarriage, intruding themselves into matters that do not belong to them, instead of minding the proper business of their callings.

12. Wherefore, I now again expressly command all such persons, by the authority of our Lord Jesus Christ, to leave off that idle course, and live upon their own employments.

13 But

I, 4

13. And

A. D. 52. 13 But ye brethren,
 be not weary in well
 * Kælo-doing.

¶ οἱ ἀγαπῶντες.

14 And if any man
 obey not our word by
 this epistle, note that
 man, and have no com-
 pany with him, that he
 may be ashamed.

15 Yet count him
 not as an enemy, but
 admonish him as a
 brother.

16 Now the Lord
 of peace himself give
 you peace always, by
 all means. The Lord
 be with you all.

17 The salutation
 || See Rom. of Paul with mine
 xv. 26 own hand, which is
 I Cor. xvi the token in every
 31. epistle. so I write.

18 The grace of our
 Lord Jesus Christ be
 with you all. Amen.

13. And do you all, dear bre-
 thren, go on in that commendable
 * way of industry and diligence.

14. And whoever of those idle
 persons will not reform, and take
 warning by what I now say, set
 a mark upon them, shun their
 conversation, and make them a-
 shamed of it.

15. I would not, however,
 have you utterly reject them like
 infidels, from your Christian so-
 ciety; but, along with your se-
 verities and discouragements, give them brotherly ad-
 monition and reproof, in order to reclaim them.

16. Now may God, the Author
 of our pardon, peace, and happi-
 ness, give you all the means of
 comfort and happiness, by his
 continual presence with you, and
 his providence over you.

17. I here salute you with my
 own || handwriting, as a certain
 sign of the genuineness of my e-
 pistles, to all that know my hand.

18. The love and favour of our
 Lord Jesus Christ be with you all.
 Amen.

A

P A R A P H R A S E

ON THE

FIRST AND SECOND EPISTLES OF
ST. PAUL

TO

T I M O T H Y.

THE PREFACE.

§ 1. **T**HOUGH the *place* whence the *first* of these Epistles was written, nor indeed the *time*, be universally agreed on ; yet one may most probably conclude the *latter*, with Bishop Pearson and Dr. Mill, to have been Anno Domini 65. about two years after St. Paul's *first* imprisonment and discharge at *Rome*. The chief design of them *both*, pursuant to *his* placing Timothy over the church of *Ephesus*, and those of the neighbouring *provinces*, appears plainly from the characters and false notions of the persons he describes ; to suppress whose malicious corruptions, the directions here given are intended. St. Paul's Epistle to this very church of *Ephesus*, three years before, shows the *Jewish* zealots to have been the principal authors of the irregularities and disputes there. And, upon comparing *that* with *these*, to the Bishop, either now actually *resident*, or at least in *commission* there, it seems natural to conclude, that this faction, which had got but little

* ground at the date of *that* Epistle, had, by this time, made

* See Pref. to the Eph. § 3.

made such a progress, as to call for a vigorous and timely suppression: which the attentive reader will, I think, be confirmed in, by observing how exactly those characters here given, 1 Tim. iv. 6, 7. chap. iv. and 2 Tim. chap. iii. do agree to zealots for the *Mosaical ceremonies* and traditions; and how justly the several directions in these Epistles are levelled at the prejudices of a *Jewish* doctor, or a *Christian* still tainted with *Jewish* prejudices. Thus, *prayer for all men*, and *in every place* (1 Tim. ii.), are clearly opposed, the one to their contemptuous opinion of all other nations, and even *magistrates*, that were of a different extraction from themselves; the other to that fond notion, *That the public worship of the true God was absolutely confined to the Jewish temple and synagogues*. The same is to be said of the nice distinction of *meats and drinks* (1 Tim. iv.), and of the obligation of *servants or slaves*, || to heathen as well as *Christian masters* (1 Tim. vi.). To omit several others.

¶ Pref. to
the Ephes.

§ 4.

§ 2. These are the people, and these the errors the reader will find to have been the occasion, not only of *these*, but indeed of most (not to say all) of the *epistolary* writings. And whatever of the earliest heretics, *viz. Nicholaitans, Carpocratians, Corinthians, Ebionites, &c.* (For Dr. Hammond's Gnostics were not yet formed into a distinct sect, at least not so numerous as to infect *every church*), may be affirmed by the ancients, or supposed by the moderns, to have been here, or in other Epistles referred to; it will be sufficient to answer, that even *their* heresies were made up of a *Jewish* medley; and the *heretics* themselves were either of *Jewish* extraction, or set up upon pretence of zeal for *Jewish ceremonies and traditions*.

§ 3. As to the *second* of these Epistles, it need only to be observed, that the most accurate chronologers place it two years after the former, and from several expressions in it, agree it to have been dated from *Rome*, during the apostle's *second* confinement under *Nero*, and not long before his martyrdom there. The substance of it is clearly of a piece with the *first*; the prevailing errors above-mentioned, calling yet for fresh advices, and encouragements to *Timothy*, who was sent to suppress them.

CHAP. I.

The Title and Salutation. He reminds Timothy of the good End for which he left him at Ephesus; viz. To reduce those Converts, who, by the insinuation of the Jewish Zealots, were intermixing Jewish Doctrines and Traditions with the Christian Faith; and raising warm Disputes about insignificant Matters. Moral Commands of it still perfectly consistent with it, and promotive of it. The Apostle's humble and grateful Sense of the Mercy of his Conversion, and the Honour of his Christian Ministry. His Conversion, a great and Encouraging Example of Divine Favour to all true Penitent Believers, whether Gentiles or Jews. Reminds Timothy of his Call to the Ministry, and exhorts him to the conscientious Discharge of it: Warning him, by the Instances of such as he had severely chastised, for their Insolence and Immoralities.

1 **PAUL** an apostle of Jesus Christ, by the commandment of * God our Saviour, and Lord Jesus Christ, *which is our hope;*

2 Unto Timothy my own son in the faith: grace, mercy and peace from God our Father, and Jesus Christ our Lord.

3 As

1. & 2. **PAUL** an apostle of Jesus Christ, by the ex-
 press || revelation of God our Saviour *, and of Jesus Christ our Lord and Governor, the Author of all our hopes of glory and happiness, sendeth this epistle to Timothy, whom I converted, and begat to Christianity; wishing him all divine favour and happiness from God our Supreme Father, and Jesus Christ our Lord.

Written
 A. D 65.
 || Acts ix.

3. & 4. To

* [God our Saviour]; some good copies read *καὶ σωτῆρος ἡμῶν* *Ἰησοῦ Χριστοῦ*. [And Jesus Christ our Saviour].

A D. 65. 3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine;

4 Neither give heed to fables, and endless genealogies which minister questions, rather than * edifying, which is in faith: *so do.*

5 Now the end of the † commandment is charity, out of a pure heart, and of a good conscience and of faith unfeigned.

6 From which some having swerved, have turned aside unto vain jangling, about *traditions* and *pedigrees*; things that are full of uncertanties and void of all advantage to true religion.

3. & 4. To remind you of the end and design for which I left you at *Ephesus*, viz. To correct and reform several of the *Jewish* converts in that city and the neighbouring parts; to bring them off from mixing their *Jewish* notions with the * *Christian* faith; from the value they set upon their groundless *traditions*, and their frivolous and endless disputes about their *pedigrees* and descent from the *patriarchs*; to the great neglect of their *Christian* faith and practice.

5. For true religion, especially that of the *gospel*, consists in none of these impertinent matters: The grand design of it, and of our † preaching it, being to bring men to the true love of God and their *neighbour*; from a principle of pure conscience, and a firm belief of its *moral* doctrines and precepts.

6. And it is the neglect of this main thing that has turned the heads of them and their *Jewish* teachers to these frivolous disputes, about *traditions* and *pedigrees*; things that are full of uncertanties and void of all advantage to true religion.

7. They

* Ver 4. [Rather than edifying.] It should be rendered μελλον ή οικονομίαν Θεῷ τήν ἐν πίστει. [Which teach men questions, but not the true dispensation of the gospel]. For all MSS. read it οικονομίαν, not οικοδομίαν. See Dr. Mill.

† Ver. 5. [The end of the commandment]—Or τῆς παραγγελίας. [of our preaching]. I have expressed *both* senses. But perhaps the strict meaning of this word is to be taken from ver. 3. where St. Paul says, [I besought thee still to abide at Ephesus, *να παραγγέλῃς*, that thou mightest charge or warn some, &c.]—Now he says, *the end of this παραγγελίας, charge or caution, is charity, &c.*

7 Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm. have any certainty of talk of.

8 But we know that the law is good, if a man use it lawfully.

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly, and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.

suade men); because vices, such as impiety and false worship, profanation of holy things, paricide, murder, uncleanness, So ony, man-stealing, lying, perjury &c. all which the gospel religion severely condemns and punishes, as it does every other instance of immorality, as much as ever the law could do.

7. They set up for doctors, and ^{A D. 5.} expounders of the *Jewish* law; but understand little of the true scope, and ultimate design of the law they are so zealous for; nor the *traditions* they so confidently

8. 9. & 10. And whereas they represent *us* as contemners of the *Mosaical* law in general; it is an ignorant and false suggestion. For we *Christians* allow *that* religion to have been a wise and good dispensation; even the *ceremonials* of it to have had their good purposes, *viz.* To be figurative representations of Christ, and his more perfect religion, and then to cease; and not to be of essential and *perpetual* obligation*, as *they* vainly imagine, contrary to the very design of such kind of institutions. And as to the more substantial part of it, *viz.* the *moral* law, *that* we hold to be perfect and good, and still to remain so: But then, we affirm, *that* law does in no instance condemn a good *Christian* (as *they* would per-

|| *διζήμενοι* *κατα*

it was made against those very

11. And.

* [If a man use it lawfully], *νομιμας* i. e. according to the nature and design of the *Jewish* ceremonial law, *viz.* not esteeming *that* to be of the same necessary and eternal obligation with the *moral*; and condemning all people as apostates from the *one*, because they do not think the same of the *other*, as those *Judaizing Christians* do.

A. D. 65. 11 According to the glorious gospel of the blessed God, which was committed to my trust.

office with which God

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry ;

13 Who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did it ignorantly in unbelief.

it, not against the *known* dictates of my conscience, but from the fury of misguided zeal and prejudice †.

† See Acts
xxvi. 9, 31.
17, 13, 27.

14 And the grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus.

15 This is a faithful * saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

Ver. 4.
6, 7.

Christ's incarnation and sufferings for the salvation of sinful

11. And, you know, I have always represented the pure and glorious dispensation of the gospel, as destructive of all vice and wickedness: agreeable to the ministerial office which God has been pleased to intrust me.

12. And I bless and magnify God, for the great favour of esteeming me worthy of it, and qualifying me for a faithful and sufficient discharge of it by his gifts and graces bestowed on me.

13. On *me*, I say, who, for my former rage and blasphemy expressed against Christ and all his professors, did least deserve such a favour. But God had compassion on me, as knowing I did

14. Which eminent degree of divine favour, I have endeavoured to improve into a perfect faith in Jesus Christ, and a zealous love for the promotion of his true religion.

15. While, therefore, the *Jewish* disputes †, about *traditions* and pedigrees, are built upon nothing but vanity and uncertainty ; our *Christian* religion is founded in this undoubted *truth* *, this great and comfortable *fact*, of Jesus Christ's incarnation and sufferings for the salvation of sinful

* Ver. 15. [A faithful saying.] πιστος ὁ λόγος, [a true thing:] For λόγος is the same דבר in the Hebrew, signifying *things* or *facts* as well as *words*. And πιστος *faithful*, signifies being truly or faithfully *represented*, agreeably to the πιστις, the faith or religion of the gospel. So to be *found faithful*, is to preach the gospel truly and faithfully, in opposition to the errors and *misrepresentations* of others.

sinful mankind, whereof I myself am a most signal example. And if the pardoning mercy of the *gospel* be extended to so remarkable an offender, to so notorious a persecutor of the truth as *I* have been; why should it be thought to be denied to the repenting *Gentiles* ?

16 Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the king* eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare.

A very high trust indeed ! take care, therefore, to answer those prophetic characters given of you, by a due and conscientious discharge of it.

19 Holding faith and a good conscience, which some having put away, concerning faith have made shipwreck.

16. And certainly God has been pleased, by this great instance of his mercy toward *me*, to show all true penitent believers, of *every* nation, how ready and graciously willing he is to accept and reward them with eternal life, upon their sincere profession of Christ's religion.

17. For which, may all honour and glory be for ever ascribed to God the eternal, invisible, and all-wise Governor of the world, and all the several dispensations* of it.

18. Of this excellent and admirable religion, my dear convert Timothy, have I ordained you a *minister*, and now constituted you *bishop* over the churches I left you in, as a person marked out by the predictions of the Holy Spirit for that office. A

very high trust indeed ! take care, therefore, to answer those prophetic characters given of you, by a due and conscientious discharge of it.

19. By studying and firmly adhering to the *Christian* faith, and adorning and confirming that faith by a conscientious practice, considering how much a disagreeable and impure life will endanger and corrupt the best principles.

20. As

* The King Eternal, or Βασιλεὶ τῶν αἰώνων, the ruler of the ages, or dispensations.

A. D. 65. 20. Of whom is
 Hymeneus and Alex-
 ander, whom I have
 delivered unto Satan,
 that they may learn
 not to blaspheme.

1 Tim.
 1. 17. iv.
 14.

1 Cor. v.
 5.

20. As may be seen in the par-
 ticular instance of Hymeneus ||
 and Alexander, whom for venting
 their notorious errors, and oppos-
 ing the doctrine I preach, I have
 now excommunicated from the
 Christian church, and delivered up to Satan; till by a
 sufficient punishment, both of mind and † body, they
 be brought to repentance and reformation.

CHAP. II.

*Directions to Timothy for the Management of his Church.
 Prayers to be made for Heathen Governors, and Gentile
 People, as well as Christian; it being the gracious Design
 of God to give them all the Offers of the Gospel Covenant
 and Privileges, without distinction. Christ the Saviour, and
 God the Creator and Governor both of Jew and Gentile.
 The Apostle declares himself a Preacher to both. Public
 Prayer and Worship to be no longer confined to the Jewish
 Temple and Synagogue, but to be performed in the Christian
 Assemblies of every Nation, with Reverence and Regular-
 ity Charity and Faith. Women enjoined to appear at the
 Public Assemblies in a decent Garb, with Modesty, Silence,
 and Subjection, according to the Original Laws of the Crea-
 tion, and the Circumstances of the first Transgression. Mar-
 riage and Child-bearing no way impure and inconsistent with
 true and saving Religion, as some of the Jewish Zealots pre-
 tended. Chastity and Sobriety the special Duty of Christian
 Women.*

1. I Exhort, there-
 fore, that first of
 all, supplications, pray-
 ers, intercessions, and
 giving of thanks be
 made for all men:

1. TO come now to the parti-
 cular directions I am to
 give you, for the due discharge of
 your office. And first, let the
 public devotions of *Christians* be,
 not like those of *Jewish* zealots,
 put

put up only for *themselves*, and those of their *own* nation and religion; but let all *mankind* have a share in each part of your prayers; viz. In your *deprecations* for averting divine judgments; in your *petitions* for spiritual and temporal blessings; in your *intercessions* for the pardon and salvation of others; and in your *thanksgivings* for mercies already received.

A. D. 65.

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

2. And, as temporal governors and magistrates, whether they be of the true * religion, or no, are still the ministers of God, for the good of the communities they govern, let the *emperor*, and all officers under him be the special subject of your prayers, beseeching God for a blessing upon their administration, and to incline their minds to give you a quiet and peaceable enjoyment of your *Christian* profession.

* See Romans xiii. 1, &c.

3 For this is good and acceptable in the sight of God our Saviour:

stitutions, but obliges and obey their just laws.

3. For, whatever prejudices those *zealots* have against *heathen* governors; the *Christian* religion makes no alteration in *civil* con-

us to pray for their prosperity,

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

4. Thus extensive ought our *Christian* prayers to be; since God never intended to exclude any part of mankind from his providence and protection; but especially not from the mercies of the *Christian* covenant; but is desirous to have *all* nations enjoy them, upon their acceptance of the faith, and obedience to the precepts of the *gospel*.

5 For *there is* one God, and one Mediator between God and men, the man Christ Jesus:

6 Who gave himself a ransom for all, to be testified in due time.

sacrifice and expiation for the sins of all mankind.

5. & 6. For, as God is equally the Creator and Governor ‡ both of Gentiles and Jews, so has he given his Son Jesus Christ as a Saviour and intercessor for them *all*, without distinction. And Christ has, now in the gospel-dispensation, as freely offered up, and demonstrated himself a sacri-

‡ Rom. ii. 29, 30.

A. D. 65. 7 Whereunto I am
ordained a preacher
and an apostle (I
speak the truth in
Christ, *and lie not*), a
teacher of the Gen-
tiles in faith and veri-
ty *.

7 And I will there-
fore that men pray
every where, lifting
up holy hands, with-
out wrath and doubt-
ing :

confined to those places. I order, therefore, that *every* congregation of *Christian* people, whether *Gentile* or *Jewish*, in what country, or place soever, perform their public worship of God, through Christ ; assuring them, it will not fail of acceptance, if it be done with true reverence and piety towards God, with charity and forgiveness toward mankind, and without animosities
‡ and contentions among themselves. See Mal. i. 2.
John iv. 21---24.

‡ διαλογισ-
μῶν.

9 In like manner
also, that women adorn
themselves in modest
apparel; with shame-
facedness and sobriety:
not with brodered
hair, or gold, or pearls,

10 But (which be-
cometh women pro-
fessing godliness) with
good works.

11 Let the women
learn in silence with
all subjection.

12 But I suffer not
a woman to teach, nor
to

7. Of which merciful dispen-
sation *I* am appointed a preacher,
expressly commissioned to declare
and offer it to the *Gentile* world ;
which, whatever those *Jewish*
zealots may think of it, is as cer-
tainly true * as the Christian re-
ligion itself is.

8. Wherefore, though the pub-
lic worship of the true God has
hitherto, for a long time, been
truly performed only in the *Jew-
ish* temple and synagogues ; yet
was it not intended to be *absolutely*

9. Let all Christian *women* ap-
pear in the congregation, in a de-
cent and modest dress ; and not
set themselves out in a gaudy,
costly, and captivating manner.

or costly array :

10. But let them esteem *virtue*
and *modesty* to be the proper or-
naments of *Christian* women.

11. & 12. And let them be sure
to be grave and silent in the church
assemblies : For I cannot permit a
woman to be a public *preacher* ;
that being the proper office of the
superior

* * I speak the truth in Christ, ἀλήθειαν ἐν Χριστῷ, Christian truth. See Rom. ix. 1. *Ibid.* In faith and verity ἐν πίστι καὶ ἀληθείᾳ, in the true faith.

to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

and assistant to him, bespeaks her beauty of modesty and subjection §.

14 And Adam was not deceived, but the woman being deceived, was in the transgression.

expressly and justly sentenced to an obedience and subjection to *mankind*; as a wise punishment for the ill use of her influence over Adam.

15 Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity, and holiness with sobriety.

virtuous women from it. Marriage and child-bearing are perfectly consistent with the gospel terms of salvation, and no breach of Christian purity. All that I require of Christian women is, to keep close to their Christian profession, and to remember, that *chastity* and *temperance*, and a freedom from all *unlawful* desires and pleasures are the special duties of their *sex*.

superior ‡ sex, and for *them* to do it, is to usurp upon the laws of the creation. (Gen. iii. 16.)

13. For the *man* being first created, and the *woman* taken out of him, and being made as a help

14. And beside, Eve being first deceived by the tempter, and drawing her husband into a transgression of the divine law, she and all her female posterity, were

15. But whereas some of the *new teachers* endeavour to decry the state of matrimony and child-bearing, as an impure thing * inconsistent with true religion; let not that frighten the most virtu-

A. D. 65.
‡ 1 Cor.
xiv. 34.

§ 1 Cor.
xi. 8.

* [She shall be saved in child-bearing.] Διὰ τῆς τεκνογονίας, in the *state of marriage* and *child-bearing*, as well as in that of *virginity*. Τεκνογονία, the same as παιδοποιία and παιδοποιήσις in the *classics*. By comparing the verse with chap. iv. 3.—v. 10. 14. Heb. xiii. 4. I take the paraphrase to contain the true meaning of it, without any respect either to the *education* of children, or the *pains* of bringing them forth. Each of which senses are attended with difficulties that I humbly conceive are taken off by this interpretation, which I submit to better judgments.

CHAP III.

The Characters and Properties of a good Bishop. Of Deacons and Deaconesses. He gives Timothy these short Rules, till he sees him, and furnishes him with more particular directions. The Truth and Excellency of the Christian Religion.

A. D. 65. 1

THIS is a true saying, If a man desire the office of a bishop, * he desireth a good work.

can aspire after; and to remember those dispositions and qualifications that are required to render

2 A bishop then must be blameless, the † husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach:

lustful or humourfome reasons, as is too customary among the Jews; but one that has had but one wife at a time, and kept constant to her. He must be vigilant in his studies and function, temperate in his passions and pleasures, decent and grave in his habit, words and gestures; ready to entertain strangers, able to teach the true gospel-doctrines, and free in communicating his knowledge, for the instruction of others.

3. He

* [He desireth a good work,] καλὸν ἔργον, [An honourable office.]

† [The husband of one wife.] Note, The interpreting this passage as a prohibition of *second marriages*. is supported by such slender reasons, that I thought them not worth an annotation. The reader may see them collected together, and fully answered by the learned paraphraiser, in Mr. Locke's *manner*, on this *verse*: who agrees with me in the sense here given.

3 Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous;

clamorous and abusive the love of riches.

4 One that ruleth well his own house, having his children in subjection with all gravity:

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) governor, which is a much higher province, and requires greater skill and pains in its management.)

6 Not a novice, left being lifted up with pride, he fall into the condemnation of the || devil.

the same condemnation, as that pride once did the fallen angels; a just condemnation upon one that gives occasion to the enemies, who are always watching for the faults of Christians, by which to slander and reproach them.

7 Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the * devil.

3. He must be given to no excesses in drinking, nor to violent returns upon any provocation, nor to any fordid and mean courses for worldly gains. One that is mild and modest, and no way in conversation; nor enslaved to

A. D. 65.

4. One that keeps his children under due discipline, and his whole family in a decent order, by exercising a prudent authority over them.

5. (For no one, that is not a good master of a family, where his authority is more immediate, direct and clear, can ever be supposed qualified for a church-governor.)

6. He must not be a new convert, a raw and imperfect Christian; but for fear his advancement should puff him up into the same pride, and draw him into

|| Τῷ δαίμονι.
ἐκείνῳ, τῷ
σκληρῷ.

7. Moreover, he must be a man of good character among the * unbelieving Jews or Gentiles, with whom he formerly conversed: lest, by reproaching him with his former life, or present immoralities,

M 3

they

* Ver. 6. & 7. [Condemnation of the devil, reproach and snare of the devil, or of the slanderer]: And perhaps the sense may be, [Lest he give occasion to the adversaries and calumniators of our religion, to condemn and reproach it, and him]. See Ephes. iv. 27. John vi. 70. and ver. 11. of this chapter.

A. D. 65. shame him out of his Christian principles, and tempt him to *apostacy*.

8 Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

and expressions; not given to any intemperance in drinking, nor any base and sordid methods of gain.

9 Holding the * mystery of the faith in a pure conscience,

of it by a suitable and conscientious practice.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

the deacon's office, till it be clearly removed.

11 Even so *must* *their* wives *be* grave, not slanderers; sober, faithful in all things.

ἡσῶς ἐν
ταπεινῇ.

modesty; no way loose and slanderous in their words; sober and temperate in their conversation; steady in all Christian principles, and true to any trust committed to them.

12 Let the deacons be the husbands of one wife, ruling their children

8. And as *bishops* and superior officers of the church, so *deacons*, and all inferior ones ought to be persons of approved gravity and sobriety; no way fraudulent, deceitful, or inconstant in their words

9. They must be orthodox in the Christian *faith*, and careful to defend and maintain the honour

10. In both which points they ought to be thoroughly examined into, and if in either there be found any exception against them, they are not to be admitted to

11. In like manner, all women that are admitted into any church office, must be such as are remarkable for their gravity and

12. Be sure to let none be a *deacon*, that keeps several wives at once, or divorceth his wife upon

* Ver. 9. [Holding the mystery of the faith.] Very probably the apostle means that *particular* divine *discovery* of the Gentiles being partakers of the *gospel*-blessings. Concerning *this* doctrine, they ought not to be *double-tongued*, talking sometimes *for* it, sometimes *against* it, to please the *Judaizers*.

† [Viz. Deaconesses,] that were employed in the baptism of *women*, &c. The manner of baptism, in those times, being to plunge the whole naked body in water.

children, and their own houses well.

13 For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

actual influence and authority, when he is raised to a post, in which he is both to teach and govern.

14 These things write I unto thee; hoping to come unto thee shortly;

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God *, the pillar and ground of the truth.

and superstition, as the *heathen* religions and temples were, but contains a society of men dedicated to the honour and worship of the *true* God, and instructed in all the great and admirable truths of Christ's religion. Behave yourself, therefore, like a true * *defender and supporter* of such important truths.

on needful occasions; or, that keeps not good discipline in his family. A. D. 65.
|| See ver. 2.

13. For though the *deacon's* office be but an inferior one, yet it is a step to a higher; the more honourable offices of the church being generally chosen out of the best of the lower ones. And therefore, he that has been a good *deacon*, will have the more effectual

influence and authority, when he is raised to a post, in which he is both to teach and govern.

14. I thus give you these general and short rules, in hopes to see you soon, and furnish you with more particular instructions.

15. And if I should be detained from you longer than I expect, these will serve, in the mean time, for the due management of yourself, as the governor of a *Christian* church; which is not like the *Jewish* temple, famed and magnified for its *outward* fabric; nor is the nursery of *ignorance*

and superstition, as the *heathen* religions and temples were, but contains a society of men dedicated to the honour and worship of the *true* God, and instructed in all the great and admirable truths of Christ's religion. Behave yourself, therefore, like a true * *defender and supporter* of such important truths.

M 4

16. For

* [The pillar and ground of truth]. Στήλος καὶ ἰδρυάμα. [As a pillar and support, or buttress]. It is most natural (I think) to refer these words neither to ἐκκλησία, *the church*, as the Romanists vainly imagine, nor to μυστήριον in the following verse, as Episcopius and others do, but to the person of Timothy, to whom the *apostle* was speaking: [How thou mightest behave thyself,—like a pillar of the truth]. Thus James and John are styled *pillars*, Gal. ii. 9. See Rev. iii.

A. D. 65. 16 And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

16. For, indeed, what religion could ever consist of more noble, comfortable and important articles than these, viz. That the Son of God has taken upon him our human nature, in order to instruct us by his heavenly doctrine, and redeem us by his death: By the wonderful works he wrought by the Holy Spirit, was declared and demonstrated, against all the malice and calumny of the Jews, to be the true Messiah, and Saviour of mankind: That, at his entrance into the world, the *good* angels did worship him, and attend upon him, while the *wicked* spirits were conquered and dispossessed by him: That, upon the most undoubted evidences, his religion was, against the most furious opposition, received by a considerable part of both the *Jewish* and *Gentile* world; being intended as the gracious means of *universal* salvation. Finally, That this Saviour having conquered sin and death, by suffering for us, was raised again, and, in the most open and solemn manner, exalted into heaven; there to remain a powerful advocate, and intercessor with God the Father, for all that truly repent, and embrace his religion?

C H A P. IV.

None ought to be surprised at the great Number of Apostates from the true Christian Faith, since the Holy Spirit had plainly foretold, there would be such a Set of Men. Such were especially the Jewish Zealots of these Times: A Character of them, and their false Doctrines. Timothy warned against them; advised to slight their vain Traditions, and build his Faith on the Scriptures, and to be diligent in the Discharge of his Office.

1 NOW * the Spirit speaketh expressly, that in the latter times some † shall depart from the faith, giving heed to ‡ seducing spirits, and doctrines of devils :

Spirit, both by the old *prophets*, Jesus Christ *, and his inspired *apostles*, has plainly and expressly foretold, it would be so in the *latter* times of the *Christian* church.

2 Speaking lies in hypocrisy, having their conscience seared with a hot iron ;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and

1. YET, notwithstanding these A. D. 65. undoubted evidences § of our religion, we must not be surpris'd to see a set of men pretending to embrace it, seduced from it to quite contrary doctrines, by the influence of wicked spirits, or false teachers ; seeing the *Holy*

2. That there would be false doctrines broached by hypocritical and designing people, men of loose and profligate consciences.

3. & 4. Such are now those converts that are influenced by the zealots of the *Jewish* faction ; who, contrary to the clear design of *Christianity*, and out of pretended purity, would persuade us, that marriage || is an impure and unlawful thing, especially to some ranks and orders of men ; and put the main stress of true religion

See chap. ii. 15.

* [The Spirit speaketh expressly,] which some refer to that of Dan. xi. 36, &c. But others more probably to that of our Saviour, Matth. xxiv. 11, 12. and of the apostles, 2 Thess. ii. 3, 9. Jude xvii. 18, 19. and elsewhere.

† Ver. 1. [Some shall depart—] Not only *some* now in *these* times, but even the *generality* in the times of the *grand apostacy*. So the word *They*, is often used. See 1 Cor. x. 7. compared with Exod. xxxii. 4. So chap. vi. 10. [Such were some of you, *i. e.* all.]

‡ Ver. 1. [Seducing spirits.] This phrase may not signify wicked (invisible) *spirits*, but wicked *men*, pretending to the inspirations of the *true* divine *Spirit*, and thereby seducing others into the belief and worship of *demons*, or *evil spirits*, as *false* and *imaginary deities*. So St. John's [trying of spirits,] is to be understood, 1 John iv. 1, 2. [Of trying and examining into men pretending to inspiration.]

A. D. 65. and nothing to be refused, if it be received with thanksgiving: such and such *meats*, formerly forbidden by the *Jewish* law: Whereas, the original intent of God's creating all sorts of creatures, was for the use of man; and no *Christian*, that truly understands his religion, can be ignorant of the liberty he has of eating them, without distinction, in a dutiful and thankful manner.

5 For it is sanctified by the word of God, and prayer. 5. For, the Christian religion has taken off all difference between clean and unclean meats; rendering them *all* equally * lawful to us to feed upon; and requires nothing of us, but to beg God's blessing upon, and return him thanks for our refreshment from them.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained. 6. It is your duty then, as a faithful minister of Christ, pursuant to the true doctrines of his religion, you so well understand, to warn all Christians of these things, these corruptions already begun, and that are the forerunners of the *great apostacy* that will be hereafter.

7 But refuse profane and old wives fables, and exercise thyself *rather* unto godliness. 7. And be specially careful to dash and discountenance the senseless and fabulous || *traditions* of these *Jewish* teachers; and make the substantial duties of *Christianity* your chief business.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 8. For those external observances, they pretend to be so strict in, are of no moment in true religion: But the practice of *Christian* virtues and graces, has all possible advantage; having the express promise of divine blessing and protection in this life, and of a certain reward in the next.

9. This

9 This is a faithful * saying, and worthy of all acceptance.

10 For therefore we both labour, and suffer reproach, because we trust in the living god, who is the Saviour of all men, especially of those that believe.

and preach up that substantial and spiritual religion of Jesus Christ, which God, who cannot but be thought to intend the salvation of all men, has now graciously offered to all mankind, without distinction; and the blessings whereof all true believers, of what nation soever, will most certainly enjoy.

11 These things command and teach:

12 Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

by a steadiness in the true faith, and in charity and purity of practice, to be so exemplary to all people, that none may take occasion to despise your authority upon account of your youth.

13 † Till I come, give attendance to reading, to exhortation, to doctrine.

9. This is the * certain and most important article you should endeavour to possess Christian people with. A. D. 65.

10. And for this it is that those malicious Jews does thus despise and persecute us; viz. that we forsake their external and ceremonial observances, that were intended only for a while, to keep up a distinction between their nation and the rest of the world;

11. Whatever opposition they make, therefore, let it be your constant business to inculcate it, and oblige all Christians to the belief of this important doctrine.

12. And as you are yet but a young man, be careful, by the soundness of your doctrine, the gravity of your conversation, your charity to all persons, your prudent and industrious improvement of the gifts of the Holy Spirit,

13. Let reading the holy scriptures of the Old Testament be your constant study †; and, out of them build wholesome instructions and persuasions to your people.

14. Be

* Ver. 9. [A faithful saying.] See the note on chap. i. 15.

† Ver. 13. [Till I come.] See note on Rom. vi. 13.

[Till I come.] *ἕως ἐρχομαι*. See 2 Sam. vi. 23. 1 Sam. xv. 25. in the Septuagint.

A. D. 65. 14 Neglect not the
 { gift that is in thee,
 * 1 Tim. i. which was given thee
 18. by prophecy, with the
 laying on of the hands
 of the presbytery.

14. Be no way negligent in the
 sacred office, the Holy Spirit pro-
 phesied you should have *, and
 which you were consecrated to
 by the imposition of my hands,
 and of other church-officers with
 me. (2 Tim. i. 6.)

† Ver. 11, 15 Meditate upon
 12. these things; give thy-
 self wholly to them,
 that thy profiting may
 appear to all.

15. Consider well and frequent-
 ly on what you read † and teach
 to others; that you may shew
 what a proficient you are in the
 Christian doctrine, by a ready
 and exact way of instruction.

16 Take heed unto
 thyself, and unto thy
 doctrine; continue in
 them: for in doing
 this thou shalt both
 save thyself, and them
 that hear thee.

16. In fine, be every way care-
 ful both of your life and doctrine.
 Be constant in what I have re-
 commended to you; and, by such
 a discharge of your office, you
 will not fail of your own salva-
 tion, nor of the best method to
 secure that of your people too, by the influence of so
 good an example.

CHAP. V.

*Directions for Censuring and Reproving an Elder or Presbyter,
 and for his Behaviour toward aged, or young Women. For
 the public Charity to Widows; which of them are fit, and
 which not to receive it. Good Ministers to be liberally
 maintained. No Accusation against a Presbyter to be pro-
 ceeded upon, without due Caution, and full Evidence: but
 such as are notoriously guilty to be severely and openly re-
 proved. Timothy strictly charged to be impartial in his Go-
 vernment, and to be tenderly cautious who he ordains to the
 Ministry. Private advice relating to his Health.*

I. TO

REbuke not an elder, but entreat him as a father, and the younger men as brethren;

byters of the church, unless they be very notorious and scandalous; but, as you are a young man, though a governor and bishop, endeavour to persuade them with due respect to their *age* and *office*; and treat all younger persons, particularly such as are in any church-office, with brotherly kindness, and a friendly temper.

2 The elder women as mothers, the younger as sisters, with all purity.

men, as with Christian relations; but with such gravity and decency, as may be sure to cut off all suspicion of any impure thoughts or behaviour.

3 Honour widows indeed.

maintained out of the

4 But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents; for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

is remarkable for the steadiness of her *Christian* principles, and the constancy of her devotions.

TO come now to some other particular directions. Be

not hasty and extreme in censuring the miscarriages of any elderly person, especially such as are pres-

byters of the church, unless they be very notorious and scandalous; but, as you are a young man, though a governor and bishop, endeavour to persuade them with due respect to their *age* and *office*; and treat all younger persons, particularly such as are in any church-office, with brotherly kindness, and a friendly temper.

2. Treat the *deaconesses* *, or any other *elderly women*, with just regard to their years also; and converse with the younger women, as with Christian relations; but with such gravity and decency, as may be sure to cut off all suspicion of any impure thoughts or behaviour.

men, as with Christian relations; but with such gravity and decency, as may be sure to cut off all suspicion of any impure thoughts or behaviour.

3. Let such widows as are destitute of all friends to relieve them, be liberally and respectfully maintained out of the public charities of the church.

4. But where any widows have children or grandchildren, that are in a capacity to maintain them; let those children know, it is but a just return, and one of their prime and special duties, to provide for their parents; and that God will indispensibly require it at their hands.

5. Now, a widow ought to have these two qualifications, to render her a proper object of the church's charity; viz. she must be one entirely destitute of relations to relieve her; and one that

is remarkable for the steadiness of her *Christian* principles, and the constancy of her devotions.

6, For

A. D. 65.

* See Chap. iii. 2.

A. D. 65. 6 But she that liveth in pleasure, is dead while she liveth. *Christian church*; and by its charity.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

duties of Christianity, and is guilty of a crime, that even a heathen would be ashamed of.

9 Let not a widow be taken into the number, under threescore years old, having been the wife of one man.

divorced from one husband, and married another.

10 Well reported if for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun

6. For a loose and voluptuous widow is to be looked on as a member lost and dead to the

7. Be sure therefore to divulge and execute their orders carefully, that none but truly good women may be chosen in to partake of the church's maintenance.

8. And none but such as are really destitute. For whatever Christian, that is able to do it, neglects to provide for his nearest relations (especially his parents and children), acts in direct contradiction to one of the essential

9. Let none be chosen into the number of these church-widows, under the age of sixty; nor any that has, upon needless and humourfome occasions, procured a divorce, or for good reasons been

10. Nor any, but what are known to have discharged their duties of life well; such as the care of their families; the pious education of their children; to have been hospitable to strangers, charitable to the poor and afflicted, and ready to do the meanest of good offices to any Christian brethren.

11. & 12. And be sure to take in none that are very young, for such women are too apt to grow weary

gun to wax wanton against Christ, they will marry:

12 Having damnation, because they have cast off their first faith.

15 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

so no occasion be given to the adversaries of our religion, to reflect upon it, from their indiscretions, and miscarriages.

15 For some are already turned aside after Satan.

widows have actually done as † I say, and even re-
nounced their Christian profession. Ver. 11, 12.

16 If any man or woman that believeth, have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well, be counted worthy of double honour, especially

weary of the grave and retired A. D. 65.
life of church-widows; and be
tempted to marry into *heathen* * *γαμῆν.*
families, and renounce their Christianity; and so be lost, at last, to the great scandal of the church. See ver. 15.

13. At least, it is very hazardous; but such young persons, instead of the sobriety and retiredness that become them, will run into idleness, impertinence, and indecency in their words and actions.

14. Instead, therefore, of being objects of the public charity, let such young widows marry again, and be duly and honestly employed in breeding and well educating children, and in a discreet management of their families; that

15. And this caution is but too necessary at this time: for, you know, some of these young

16. I charge, again †, that every Christian, that has wherewithal to do it, maintain the widows that belong to his own family, and not throw them upon the church's charity; that so a large provision may be made for such as are really destitute of other relief. Ver. 8, 9.

17. Take care, that great respect, and very liberal maintenance be given to all our superior officers in the church, especially to such as labour

A. D. 65. cially they who labour in the word and doctrine.

labour hard in the conversion of others to the faith, or in instructing and edifying such as have already received it.

18 For the scripture faith, Thou shalt not muzzle the ox that treadeth out the corn: and, the labourer is worthy of his reward.

*See 1 Cor
ix. 9, 12,
13.

18. This is but just, according to the rule of the very *Mosaic* law *, that forbids *even an ox to be debarred from feeding upon the corn while he is labouring to tread it out from the straw.* And what you are obliged to from our Saviour's own words, *the labourer is worthy of his hire.* (Matth. x. 10. Luke x. 7).

† Ver. 1. 19 Against an elder receive not an accusation, but before two or three witnesses.

19. But to return to the case of censuring a presbyter † of the church. Entertain no complaint against such officers, so far as to determine and give sentence upon it, but upon the utmost caution, and full evidence of two or three witnesses, at least.

20 Them that sin, rebuke before all, that others also may fear.

20. But, if the evidence given against him plainly prove him to be guilty of any considerable crime, let him be publicly censured, for a warning and restraint to others.

21 I charge thee, before God and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality.

‡ See 1 Cor.
xi. 10. Heb.
i. 4. and
Rev. i. 4
with my
Paraph.
there.

21. And I adjure you by God, and the Lord Jesus Christ, whose minister you are; and by the good *angels*, that are inspectors over, and ministering ‡ spirits to the Christian church to govern the church committed to you, agreeably to the rules I have given you, without the least prejudice or partiality to any person whatever.

22 Lay hands suddenly on no man, neither be partakers of other mens sins: keep thyself pure.

22. Use strict care and examination, before you admit any person into holy orders, or receive any notorious offender into the com-

* communion of the church again. For by granting A. D. 65.
either of these admissions to unworthy people, you entail a share of their guilt upon yourself: and therefore keep yourself clear.

23 Drink no longer water, but use a little wine for thy stomachs sake, and thine often infirmities.

23. Though your sacred office obliges you to great temperance in the use of *wine*, yet remember, *wine* was given us for necessary refreshment; and, as you have a weak stomach, and are of an infirm constitution, I advise you to use it as a cordial, and not confine yourself wholly to water.

24 Some mens sins are open beforehand, going before to judgment: and some *men* they follow after.

25 Likewise also the good works of *some* are manifest beforehand; and they that are otherwise, cannot be hid †.

24. & 25: As to the caution I gave you (ver. 22.) you need not understand it of persons whose principles or practices are plain and notorious. Some are so openly scandalous, that there need no witnesses to come in against them; while others are of so good and clear a reputation, that little or no examination will serve to their admission, either into the church as *penitents*, or into holy *orders*. But some there are, that have the art to conceal and varnish over their crimes for the present, and appear fair. But due time and care, will discover and prevent them from imposing themselves upon you; at least, you will have done your part, and discharged your own conscience †.

* Which was usually done with [laying on of hands.]

† [And they that are otherwise cannot be hid]: Not, [they cannot be hid at all], but they cannot be hid *long* and *always*.

Ibid. [They that are otherwise]. Perhaps this may refer, not to the *sins of bad men*, in the foregoing verse, but to the *good works* of others in *this verse*. So the apostle's similitude is complete and elegant; viz. That neither the secret *vices* of some, nor the hidden *virtues* of others, shall be [long and always concealed]. So the excellent Dr. Clarke's Serm. Vol. I. p. 254.

CHAP. VI.

Christianity exempts none of its Professors from their Natural and Civil Obligations: Not Servants or Slaves from paying due Service and Fidelity even to Heathen Masters, much less to Christian ones. The Reasonableness of being contented in every Condition, where a Competency is to be had; and the Danger of an Immoderate Love of Riches. Rich Men obliged to Courtesy and Charity. The Charge to Timothy renewed.

A. D. 65 1 **L**ET as many servants as are under the yoke, count to the Eph. their own masters worthy of all honour: that the name of God, and his doctrine be not blasphemed.

* See Pref. to the Eph. § 4.

2 And they that have believing masters, let them not despise *them*, because they are brethren: but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

1. **L**ET all Christians, that are servants (or *slaves*) to *heathen** masters, respect and serve them diligently; and not, by their disobedience to them, bring a scandal upon the Christian religion; as if it dissolved any man from his *natural* or *civil* obligations.

2. And, as the privilege of *Christianity* exempts none from discharging their duties to *heathen*, much less do it to *Christian* masters: But is a still stronger argument to such *slaves*, not to withdraw their services from *them*, upon account of their being upon the level with them in *religion*, but to serve them the more cheerfully; as considering, they labour for those who are partners with them in the same divine favours, and common hopes of salvation.

3, 4. & 5.

3 If any man teach otherwise, and * consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy strife, railings, evil surmisings.

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

world, is, to be contented and industrious in the condition that Providence has allotted to us in *this*.

7 For we brought nothing into *this* world, and it is certain we can carry nothing out.

affluence we have here, must be left behind, and the greatest plenty must die with us.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich, fall into temptation, and a snare,

3, 4. & 5. Be sure, therefore, ^{A. D. 65.} to inculcate this upon all Christian *slaves*. And if any of the *Jewish* converts ‡, contrary to the plain design of the Christian religion, ^{‡ Matth. xx. 27.} set up *, and plead for an unjust liberty; look on them as a proud and prejudiced people, led away by a perverse fondness for their vain *traditions*, that tend to nothing but mischievous quarrels and disputes: And avoid their conversation, as persons that make religion nothing but a *trade* || for || *πορισμὸν*. worldly profit and advantage. ^{Mark x. 44. Pref. to Ephef. § 4.}

6. For one of the surest methods of rendering religion truly advantageous to us in the *next*

7. And good reason we have to be so: For, as we came naked into the world, and are supplied with the necessities of it, by divine Providence; so, whatever

9. A bare competency, therefore, of the present enjoyments ought to be enough to satisfy any *Christian*.

8. And for men to thirst after more, and be bent upon growing rich, by any means whatever, is

N 2

only

* Ver. 3. [And consent not to wholesome words—*μὴ προσέχεται*. See Dr. Bentley's remarks on Freethinking, Part I. pag. 72, 73. *μὴ προσέχεται*, attends not to.

A. D. 65. snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

only to pamper their foolish lusts and passions; which will destroy their virtuous principles here, and themselves hereafter.

10 For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

10. For the immoderate love of temporal riches and grandeur, is the inlet to all mischievous principles and practices; as is too plain from the examples of some people, who have already renounced their very *Christianity* for the sake of them, and brought themselves into the most miserable condition.

11 But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness.

11. But you, Timothy, as a minister of God, must be perfectly averse to such a temper; and endeavour to become master of that *justice* that will suffer us to defraud no man; that *godliness*, that renders us

that *faith* in God and Christ, that makes us rely upon his good Providence in all estates; that *love* and charity, that obliges us to distribute freely, when we are in plenty; that *patience* that supports us under adversity: and that *meekness* that keeps us kind and forgiving to such as injure and defraud us.

12. Thus are you like a good *racer* *, to run and stretch forward, with your eye fixed upon that prize of eternal life, that God has set before you, in the Christian religion: As indeed you have hitherto done and testified your courage in the many sufferings you have publicly undergone for it.

* 1 Cor. ix. fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

24. things you have publicly

† Chap. v. 21. 13 I give the charge in the sight of God, who quickneth all things, and *before* Christ

13. & 14. And I, again, † adjure you, by that God who will raise up all from the dead, that suffer for his sake; and by Jesus Christ,

Christ Jesus, who before Pontius Pilate witnessed a good confession,

14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.

15 Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords :

16 Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see : to whom be honour and power everlasting. *Amen.*

17 Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate.

19 Laying up in store for themselves a good

Christ, who openly professed what he was, before Pilate, and sealed and confirmed the truth of his religion, even by his death ; that you discharge your office, agreeably to the directions I have given you, and so approve yourself a faithful servant of our great Master, at the great and solemn day of his appearance to judgment.

15. & 16. A day fixed in God's due time, who is the blessed, and only Supreme Lord and Governor over all things. *He* that is immortal in himself, and has the sole power of giving life to others ; dwelling in glory inaccessible, invisible, and unbearable by every mortal eye ; to whom be eternally ascribed all honour and power. *Amen.*

17. Upon this consideration, warn and dissuade all rich men from proudly over-valuing themselves upon their present transitory enjoyments, and placing their happiness in them. Let God, the eternal Author of all true felicity, be the Supreme object of their hope and confidence.

18. & 19. Convince them, that a free and cheerful distribution to the needy, is the best improvement of the charitable course of actions, which is the surest foundation * and security of our

N 3

future ** Οεμελιον.*
See 2 Tim.
ii. 19. and
the Note
there.

A. D. 65. good * foundation a- future happiness, will be their
gainst the time to truest riches.
come, that they may lay hold on eternal life.

22 O Timothy,
keep that which is
committed to thy
trust, avoiding pro-
fane and vain bab-
blings, and oppositions
of science, falsely so
called :

21 Which some
professing, have erred
concerning the faith.
Grace be with thee.
Amen.

20. & 21. And thus, dear
Timothy, be diligent in the trust
committed to you, with respect
to all sorts of men : Avoiding and
despising the frivolous disputes,
and pretended learning of *Jewish*
traditions † and *genealogies* ; which
some of those zealous converts are
so earnest upon, that they have
neglected the substantial of *Chri-*
stianity, and lost its true principles.
The Divine favour and love be
with thee. *Amen.*

† Chap. i.
4.

* Ver. 19 [A good foundation]; θεμέλιον—The word
here is certainly not to be rendered *foundation*, but either a
(writing of) *security*, or rather a *treasure*; the same as *θέμα*
in Tobit iv. 9. where this expression is used : The same as
κεφάλιον in Homer.

Πολλὰ δ' ἐναφνειῷ πατρὶ Κεμήλια κείται ;

Χαλκός τῇ, χρυσός τε—Iliad. Z. l. 46.

See on 2 Tim. ii. 10.

A P A R A-

A
P A R A P H R A S E

ON THE
SECOND EPISTLE OF ST. PAUL

TO
T I M O T H Y.

See the Preface to the First Epistle.

CHAP. I.

The Title and Salutation. His great Affection to Timothy, with fresh Encouragements to the diligent and courageous Discharge of the Office. Gentiles as well as Jews to be received into the Christian Covenant. The Apostle specially commissioned to preach to the Former, for which he is again persecuted and imprisoned by the Malice of the Latter. He reminds Timothy, how the Asian Christians generally forsook him and his Cause, during his Imprisonment, except Onesiphorus and his Family, whom he mentions, and prays for, with great Respect.

1 PAUL, an apostle of Jesus Christ, by the will of God, according to the promise of life, which is in Christ Jesus.

2 To

1. & 2. PAUL, an apostle of Jesus Christ, especially commissioned by the express * revelation of God, to declare the gospel-privileges and promises of eternal life, both to Gentiles and Jews ;

Written
A. D. 67.
* Acts ix.

A. D. 67. 2 To Timothy, *my*
 { dearly beloved son :
 grace. mercy. and
 peace from God the
 Father, and Christ Je-
 sus our Lord.

3 I thank God,
 whom I serve from
my forefathers with
 pure conscience, that
 without ceasing I have
 remembrance of thee
 in my prayers night
 and day :

passions), that I have such happy occasions to remember
 you in the constant returns of my devotion to him.

4 Greatly desiring
 to see thee: being
 mindful of thy tears,
 that I may be filled
 with joy.

5 When I call to
 remembrance the un-
 feigned faith that is
 in thee, which dwelt
 first in thy grandmo-
 ther Lois, and thy
 mother Eunice; and
 I am persuaded that
 in thee also.

6 Wherefore I put
 thee in remembrance
 that thou stir up, the
 gift of God which is
 in thee, by the put-
 ting on of my hands.

graces, which, along with it, were conferred on you by
 the imposition of mine, and other * hands, at your ordi-
 nation.

7 For God hath
 not given us the spirit
 of fear, but of pow-
 er,

Jews; writeth this epistle to Ti-
 mothy, my dear convert to Chri-
 stianity; wishing him all divine
 favours and blessings from God the
 Father, and our Lord Jesus Christ.

3. Expressing my hearty thanks
 to God, whose religion I have
 zealously adhered to, as I received
 it from my forefathers (doing no-
 thing against the *plain* and known
 dictates of my *conscience*, though I
 acknowledge it to have been mis-
 led by ungoverned prejudices and

4. The tears you shed at our
 last parting, make me very desi-
 rous to see you again, that the
 pleasure of another meeting may
 recompence for the affectionate
 concern we were then under.

5. Be satisfied, in the mean
 time, that I have a true and thank-
 ful sense of your steadiness and
 sincerity in the Christian faith;
 not doubting but those principles
 will continue as firm in you, as
 were those of your grandmother
 and mother before you.

6. To which end, I now write
 again to you, to renew the exhor-
 tations I formerly gave you, to-
 ward a diligent and vigorous dis-
 charge of your office, and the due
 improvement of the gifts and
 graces, which, along with it, were conferred on you by
 the imposition of mine, and other * hands, at your ordi-
 nation.

7. And you have no reason to
 be discouraged from the most vio-
 lent oppositions you meet withal;
 for

* 1 Tim. iv.

14.

er, of love, and of a sound mind. for the spiritual powers and endowments God bestows on the gospel ministers, are sufficient to set us above all slavish fear and cowardice, and to fix us in an immoveable love to him and his true religion, and in a prudent and discreet || exercise of our ministry. A. D. 67.
 || σωφρο-
 νισμῶ.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the gospel according to the power of * God :

8. Go on, therefore, cheerfully, in a religion so well attested ; own and adhere to *me*, though now a prisoner for preaching it, especially to the Gentiles. Suffer along with me, for this good cause, agreeably to the great * abilities God has given you, as a *gospel* minister, to support you under it.

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.

9. Who may justly expect we should be ready to suffer for him, that has bestowed eternal happiness upon us, by calling us into the gracious covenant of the gospel : A mercy that neither the Gentiles could merit by any performances of theirs, nor the Jews lay the least claim to, by the nicest observance of the *ceremonial* law ; but is the pure effect of divine bounty and compassion, originally † intended towards all mankind, by and for the sake of Jesus Christ.

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through

10. It was not indeed, heretofore expressly revealed to the *Gentile* nations, but reserved to the appearance of Christ and his religion ; who, now, by dying for our sins, has rescued all true believers from the final power of death ;

* Ver. 8. [According to the power of God.] I think these words ought to be connected to *εὐαγγελίῳ*. [Be partaker of the affliction, or suffer thou, *τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ*—For the gospel that is attended with the power of God, Rom. i. 16. See the like phrase in Rom. i. 4. The note there.

† Ver. 9. [Before the world began, *πρὸ χρόνων αἰωνίων*. Before any ages or dispensations.]

A. D 67. through the gospel : death ; and by his life and doctrine, has freed them of all the uncertainties they laboured under concerning the future state ; and given them a full assurance of an eternal and happy life, upon their repentance and sincere obedience to his commands.

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things : nevertheless I am not ashamed, for I know whom I have believed. and I am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

mankind, especially toward Christians, without any distinction between *Jewish* and *Gentile* ones.

14 That good thing which was committed unto thee. keep by the Holy Ghost, which dwelleth in us.

how much you are enabled so to do by the special assistance of the Holy Spirit conferred upon the ministers of Christ.

11. Of this comfortable doctrine am I a preacher, and an apostle ; with full commission to declare it to the *Gentile* world, and bring them into the faith and privileges of it.

12. For which it is that I am again become a sufferer, by the pride and malice of the *Jewish* people. But not at all discouraged ; as well knowing it is the truth of God I suffer for, who, I am certain, will maintain his own cause, and preserve that life, I commit into his hands, for a glorious recompence at the great and solemn day of Christ's judgment.

13. Do you then join with me in this resolution, by keeping steady to that rule of Christianity I taught ; consisting in an entire belief of Christ's doctrine, and an universal love and charity toward

14. Remember how much obliged you are by the ministerial * office you are intrusted with, to maintain and defend the true principles of our holy religion ; and

15. I con-

* Παράκλησιν, may refer either to his *office*, or to the *form of sound words*, in verse 13.

15 This thou knowest, that all they which are in Asia be turned away from me, of whom are Phygellus, and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain.

17 But when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus, thou knowest very well.

15. I conclude, you cannot but ^{A. D. 67.} have heard how most of the *Asian* Christians forsook me in my distress here, particularly Phygellus and Hermogenes.

16. But Onesiphorus the *Ephesian*, and his family, have always stood close to me, owned me in my worst condition, and refreshed me with his presence and relief.

17. Particularly, now at Rome, when I was under such close confinement that it was no easy matter to come at me, he made his way to me by indefatigable pains and industry.

18. And you know how kind and serviceable he was to me while I preached at Ephesus: for all which, may God give him a proportionable recompence at the great day of Christ's judgment.

CHAP II.

Timothy still encouraged by the Apostle's own example of Faith, Hope, and Patience. The good Effects of a Christian's Sufferings, and the Danger of denying Christ in Times of Persecution. Warnings against the immoderate Zeal, the frivolous and violent Disputes of the Jewish Zealots, about their Traditions. The meek and gentle Dispositions of a good Christian Bishop, or Church Governor.

1 THOU, therefore, my son, be strong in the grace that is in Christ Jesus *.

1. WHEREFORE, my dear convert, follow the example of such † as adhere to me, † Chap. i. making a continual improvement 16, 17, 18.

A. D. 67. in the use of those gifts and graces that were given you, for the due discharge of your Christian ministry †.

† *ἰσχυρίσθε.*

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, yet he is not crowned, except he strive lawfully.

6 The husbandman that laboureth †, must be first partaker of the fruits.

7 Con-

2. And, as you have received from me a complete scheme of the Christian doctrine and discipline, be sure to make choice of able and faithful persons for the ministry, to deliver it down to others pure and unmixed, as I gave it you, and had it myself so clearly and fully confirmed:

3. Look upon yourself as a *soldier* of Christ; and approve your valour by enduring all the hardships of his service.

4. Now, you know, the Roman laws require every one that lists into the army, to disengage himself of all his former employments, and perfectly to attend the service of his prince, and the commands of his *general*.

5. And in the *Olympic* games, no *combatant* wins the prize, unless he fights or runs agreeably to the stated rules of those games.

6. You know too, the *husbandman* labours in tilling, sowing, or planting his ground a considerable time † before he can expect to reap the crop.

7. Thus

* Ver. 1. [In the grace that is in Christ Jesus—*ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ*. It may be thus rendered; [Be strong (in asserting and propagating) that favour which is (shown by God both to Jews and Gentiles) in Jesus Christ.] For *this* appears to have been constantly in the apostle's eye.

† [Must be first partaker—*κοπιῶντα δὲ πρῶτον*—must first labour.] If this be the construction, as several critics take it to be, the word *πρῶτον* is misplaced by a metathesis, pretty common

7 Consider what I say, and the Lord give thee understanding in all things. 7. Thus it was with *you*, as a Christian *bishop*; like a true soldier, you must be disengaged of all the unnecessary cares of life and business. As a *combatant*, you must throw off every thing that may give the adversary any hold of you. As a *husbandman*, you must labour in planting and promoting the gospel, and wait patiently for your reward. Consider this, and may God give you a just sense of every branch of your duty. A. D. 67.

8 Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel. 8. And, for the greater encouragement of yourself and others, rememnor yourself, and them, that our Saviour Jesus Christ himself, the true *Messiah*, born of the family of David, as the scriptures foretold, was no *temporal monarch*, as the *Jews* vainly dreamed he was to be, but a *suffering* Saviour; and, after those sufferings, was raised from the dead, and exalted to heavenly glory, according to the true gospel-doctrine, as preached and demonstrated by me.

9 Wherein I suffer trouble as an evil-doer, *even* unto bonds; but the word of God is not bound. 9. This is the great truth, for which I am thus, as a malefactor, prosecuted by the *Jewish* people, and am now again a prisoner: But my comfort is, that while I am confined, the *gospel* doctrine is, by my means, spread far and wide, especially in this city †.

10 Therefore I endure all things for the elects sake, that they may also obtain the salvation which is 10. This makes me undergo all my sufferings with the utmost freedom and cheerfulness; that I may thereby become an instrument to bring other Christians, † See Phil. i. 12, 13, 14.
of

common in the New Testament. See an instance of it in the word *ἡ παρεισέχνης*, Heb. vii. 4. or else *πρῶτον* may be taken *adjectively*, and the sense be thus: The labouring husbandman is to have *πρῶτον τῶν καρπῶν*, The first and best of the fruits. But the former seems most natural.

A. D. 67. is in Christ Jesus, with eternal glory. of what nation soever, to the glory and happiness promised by Jesus Christ; by encouraging them to suffer, after my example.

11 *It is* a * faithful saying, For if we be dead with *him*, we shall also live with *him*:

12 If we suffer, we shall also reign with *him*: if we deny him, he also will deny us:

as he suffered for our sins, we shall not fail of a glorious reward for it, along with him. But, on the contrary, if we relinquish his profession, for fear of present dangers, he will no longer own us for his disciples, nor reward us as such.

13 If we believe not, *yet* he abideth faithful, he cannot deny himself.

he has made, and execute the threats he has denounced.

14 Of these things put *them* in remembrance, charging *them* before the Lord, that they strive not about words, to no profit, *but* to the subverting of the hearers.

14. Inculcate this to all Christians, as the indispensable condition of their profession. And particularly charge the *Jewish* converts, in the name of Christ, to make it their great concern, and not any longer to employ their time in frivolous and eager disputes about *traditions*, that tend to nothing, but to pervert men from the true faith.

15, & 16. En-

* Ver. 11. (It is a faithful saying;) *i. e.* In thus suffering for my endeavours to bring men of *all nations* into the Christian faith and privileges. I act *faithfully*, or agreeably to the design of the *gospel*. See the note on 1 Tim. 15.

15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth

16 But shun profane and vain babblings, for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus:

18 Who concerning the truth have erred, saying That the resurrection is past already: and overthrow the faith of some.

allegorical notions, as to give out, That the resurrection of good men is already past, and nothing further to be expected; and so have drawn several Christians from the sound belief of that capital article.

19 Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth

15. & 16. Endeavour to approve A.D. 67. yourself a skilful and unexceptionable minister of Christianity. And, as it was the constant and careful service of the *Jewish* priests, in the temple, to divide the sacrifices, separating the parts that were, from such as were not to be offered upon the altar; so let it be your earnest business to cut off all impertinent disputes, and deliver out nothing but the plain and important doctrines of our religion.

17. & 18. For that turbulent and disputing temper is of the same dangerous consequence to the Christian church, as a gangrene is to the body; infecting and eating out all good principles, as you see in the instances of Hymeneus * and Philetus, who have so corrupted those passages of scripture relating to the *resurrection*, with their traditional and

19. But, notwithstanding the firmness of such men, this truth of our future resurrection stands firm, as the main foundation of all

* See 1 Tim. i. 19, 20.

† (The foundation of God.) Θεμέλιος signifies either a foundation of a *building*; or an indenture *writing*: And because the *latter* is more agreeable to the *seal* in this verse, and the *former* to the verse immediately following, I have therefore expressed both senses: But I leave it as conjecture, whether the true reading might not be Κελευελιον See the note on 1 Tim. vi. 19. Indeed, as the word is there used for *treasure*, to *here* it may most properly signify, not the *foundation*, but the *precious things*. or utensils of a *house*; *treasures* laid up and *sealed* with the *seal* or *mark* of the owner. But let the reader judge.

A. D. 67. knoweth * them that
 are his. And let e-
 § *Deucl. 105.* very one that nameth
 the name of Christ,
 depart from iniquity.

all our Christian faith and hope,
 and is an inviolable § indenture
 of security, that God has sealed
 and confirmed with a promise, on
his part, to own and reward all
 true Christian disciples; and with this condition, on
our part, that we reform our lives, and live agreeable to
 the precepts of the gospel.

20 But in a great
 house there are not
 only vessels of gold,
 and of silver, but al-
 so of wood, and of
 earth: and some to
 honour, and some to
 dishonour.

20. Nor ought it to surprise and
 disturb us, to find such factious
 and unorthodox members in the
 Christian church. For, as in great
 mens houses, there is variety and
 degrees of good and bad, rich,
 and less costly furniture; so in
 such a wide society as the church

is, it cannot be expected, but some members will prove
 more ungovernable and degenerate than others.

21 If a man there-
 fore purge himself
 from these, he shall
 be a vessel unto ho-
 nour, sanctified and
 meet for the masters
 use, and prepared un-
 to every good work.

21. As therefore, the better,
 and more sumptuous part of the
 house's furniture is usually ap-
 propriated to the use of the own-
 er and master of the family; in
 like manner, the only way for
 any Christian to render himself
 truly useful and acceptable to

Christ, the great Lord of his church, is, To keep him-
 self untainted from the false notions, and impure prac-
 tices of those deceitful teachers.

22 Flee also youth-
 ful lusts: but follow
 righteousness, faith,
 charity,

22. & 23. Accordingly, therefore,
 be you specially careful to avoid all
 those passions and irregularities, to
 which

* Ver. 19. (The Lord knoweth them that are his)——
 These words are a most emphatical allusion to those of
 Moses, Numb. xvi. 5. [according to the LXX.] (To-mor-
 row will the Lord show who are his, and who is holy.) A
 proper application of the case of Korah and his company to
 that of these *false teachers* before mentioned. *Ibid.*—(de-
 part from iniquity, ἀπὸ δικίας, from falsehood), in opposition
 to ἀληθειαν before mentioned. See John vii. 18. Rom. xi. 8.
 1 Cor. xiii. 9. 2 Thess. xi. 12. As Moses said, [Depart
 from the tents of these wicked men.]

charity, peace with them that call on the Lord out of a pure heart.

23 But foolish and * unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive: but be gentle unto all men, apt to teach, patient:

25 In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.

26 And that they may † recover themselves out of the snare of the devil, who are taken captive by him at his will.

and bring them to the knowledge and obedience of God, and of true religion.

VOL. II.

O

C H A P.

* Ver. 23. [Unlearned questions.] ἀπαιδευτες ζηήσεις, questions that belong not to *Christianity*, the παιδεία, the *Christian institutions* or *instruction*. Questions about things never taught by Christ, never required of any Christian to believe at his baptism.

† Ver. 26. [And that they may recover, &c.] Note. The learned author of the *Paraphrase and Notes after Mr. Locke's manner*, has translated this verse in a very new, and (I think) a very judicious manner—but very agreeable to your sense of my paraphrase; viz. Thus: “That when they are taken (or saved) alive out of the snare of the devil by him (viz. the faithful servant of the Lord), they may, be awake and active to do his (*i. e.* God's) will.”

which their frivolous and violent disputes may hazard to draw such a young || person as you are: And keep close to the substantial duties of true faith towards God, of perfect justice in your words and behaviour towards all men, and of a charitable and peaceful temper towards all sincere *Christians*.

24, 25. & 26. For it does no way become any *Christian*, much less a ‡ minister of the gospel, to strive to gain men over to his religion, by violent disputation, and ill usage; but only by fair and strong reasons proposed to them, and urged upon them, in a candid, free, and peaceable manner; endeavouring to win upon their adversaries, by the meekness and sweetness of their temper, as well as by the strength of their arguments; this being the most likely means to rescue them from that state of ignorance and vice, to which the devil has hitherto en-

A. D. 67.

I Tim. iv.

12.

† δὲ λ. Κ. υ. 12.

C H A P. III.

He again reminds Timothy of the dangerous Times, and wicked People, foretold to be under the Church of the Messiah. A description of those Men, and their Principles. Encourages Timothy against them, from his own Example, and from the Advantages of his Acquaintance with the Ancient Scriptures.

A. D. 67. 1
 * 1 Tim. iv.
 1.

THIS know also that in the last days, perilous times shall come.

arise in times of the *Christian* church; the better to arm you against being surpris'd, and moved at them.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

3 Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good.

4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God.

5 Having a form of godliness, but denying the power thereof: from such turn away. and, in their lives, contradict all the noble purposes and designs of it.

1. **L**ET me again * remind you of those predictions of our Saviour and his apostles, concerning the persecutions that would arise in times of the *Christian* church; the better to arm you against being surpris'd, and moved at them.

2, 3. & 4. Those predictions are now in some measure fulfilled in the *Jewish* zealots, that selfish, worldly-minded, proud, and abusive set of men, that are arriv'd to that degree of ingratitude and impiety, as to break through the most natural and essential obligations, and violate all truth and faith with such as are not of their party; minding nothing but their own ambitious purposes and pleasures, in defiance of the express laws of God.

5. Having nothing to do, therefore with a people that value themselves upon the mere outward name and privileges of religion;

and, in their lives, contradict all the noble purposes and designs of it.

6. & 7. These

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions which came unto me at Antioch, at Iconium, at Lyitra; what persecutions I endured; but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving

6. & 7. These are the men so A. D. 67.
fond of making proselytes to their own opinions, as to insinuate themselves into all families, and gain upon women, and the weaker sort, that are prepared to their hands, by sinful affections and prejudices; that run after every new teacher, and so are kept in perpetual distraction and ignorance of sound religion.

8. These people oppose the true doctrines of *Christianity*, with the same obstinate and incurable prejudices, that the magicians of Egypt did the miracles of Moses; against the most evident and convincing demonstrations.

9. And they are soon like to come to the same wretched end, and show their opposition to be the effect of nothing but woful blindness and malice.

10. & 11. Be not you, therefore, terrified at their malicious endeavours; but make my doctrine your rule; let my life and conversation, my steady faith, charity, and patience under all my sufferings, particularly those at Antioch, &c. be your example, to encourage you to trust in God for the same powerful deliverances that I had from them all.

12. And, indeed, all that will be sincere *Christians*, must now expect, and be prepared for their share of sufferings.

13. For the successors of these deceitful impostors, instead of reforming, will in the *after times* of *Christianity*;

A. D. 67. ceiving, and being deceived.

Christianity, still improve in their wicked designs, running into deeper ignorance, drawing others into their errors, and persecuting all that oppose them.

14 But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them :

14. To avoid them, therefore, continue steady to the doctrines I have taught you ; and remember you learned them of one, who neither can nor will deceive you.

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

and keep you firm to the faith of it ; which will procure your eternal salvation.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness :

17 That the man of God may be perfect, thoroughly furnished unto all good works.

16. & 17. For * those inspired writings are of great use to discover to us the truth and certainty of our *Christianity*, by showing us the *prophecies* that are now fulfilled, the *types* and *figures* that are now exactly answered in Christ and his religion ; and abounding, beside, in most wholesome precepts and prohibitions. By understanding of all which, the Christian minister is completely enabled to cor-

rect the errors and misunderstandings of these seducing teachers, concerning the nature of Christ's kingdom ; and to set forth all the true and saving doctrines of his holy religion.

CHAP.

* Ver. 16. [All scripture is given by inspiration of God, *πᾶσα γραφή θεοπνευμάτιος*, &c. All writings that are of divine inspiration are profitable, &c.]—One old MS. with the Vulgar Arab. and Syr. Versions, as also some fathers, in their quotation of this passage, leave out the *ἐν*. I make no question, but that the scriptures by inspiration of God, have a particular reference to the prophecies concerning Christ and his kingdom, and the apostacy from it.

C H A P. IV.

The Charge to Timothy solemnly renewed. The Jewish Obstinacy and Malice will grow Worse and Worse. The Apostle foretells his own Martyrdom, in full Assurance of his Reward as a faithful Apostle. Tells him how the Christians deserted him: Appoints Timothy to hasten to him. Warns him against Alexander. The Salutations and Conclusion.

I Charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom :

2 Preach the word, be instant in season, and out of season ; reprove, rebuke, exhort with all long-suffering and doctrine.

people ; correcting their errors and immoralities, and endeavouring with the utmost patience and constancy, to reduce them to a sense of true religion.

3 For the time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears.

4 And they shall turn away *their* ears from the truth, and shall be turned into fables.

1. & 2. **T**O conclude, then ; seeing you are encompassed with such ^{A. D. 67.} ^{* Chap. iii.} adversaries, and have such abilities bestowed on ^{13, 14.} you to withstand them, I now again most solemnly adjure you by God the Father, and the Lord Jesus Christ, the judge of all mankind at the great and solemn day of his appearance, to take all opportunities of refuting those false teachers, of urging and pressing the truths of *Christianity* upon all

3. & 4. My earnest repetition of this charge upon you is but too needful. For, as I [†] before observ- ^{† Chap. iii.} ed, those ignorant *zealots* are like ^{13.} to be so far from a speedy reformation, that you will find them grow perfectly impatient of the true doctrines of our religion ; still more passionately fond of their new teachers that sooth them up in their lusts and vices ; and run wholly from the *gospel* principles to *Jewish* fables and traditions.

A.D. 67.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept * the faith.

and, as a racer, am at the end of my course : For I have been faithful to my *trust*.

8 Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day : and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me :

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica : Crescens to Galatia, Titus unto Dalmatia.

11 Only

5. But however irreclaimable and vexatious they may prove, go you on in the work of your *gospel* ministry, and suffer patiently for the conscientious discharge of it.

6. I am also *now* the more warm in my exhortations to you, because I expect shortly to be taken from you, and become a sacrifice to their malice and obstinacy.

7. Nor am I at all discouraged at that prospect : For I have fought and suffered for the *Christian* cause like a hardy soldier :

and, as a racer, am at the end of my course : For I have been faithful to my *trust*.

8. So that I have now nothing to do, but to wait for that glorious recompense and reward, which the great and righteous Judge of the world will not fail to bestow on me, and on all such who are conscious of having so sincerely performed their duty, as to wish for that happy day of Christ's final judgment.

9. & 10. Come to Rome to me as soon as possibly you can ; for I am left almost quite alone ; Demas having preferred the safety of his life before me and my cause, and is retired to Thessalonica ; and I have sent away Crescens and Titus upon particular business.

11. & 12.

* Ver. 7. [I have kept the faith.] *Τὴν πίσιν τηρήσα, I have preserved my fidelity.*

11 Only Luke is with me. Take Mark and bring him with thee; for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The * cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the † Lord reward him according to his works.

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all men forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the

11. & 12. I have also sent Ty- A. D. 67.
chicus to *Ephesus*, so that I have
now no body with me but Luke.
When you come, therefore, bring
Mark with you; for he will be
very servicable to me in assisting
me to promote the gospel.

13. When I was last at *Troas*,
I left a parchment * roll, and
some books there; bring them
with you, but especially the *roll*.

14. & 15. Alexander the cop-
persmith has been a great enemy
to me: And I † leave him to
God to be recompensed as he
deserves. Take heed of him, for
he is a bitter adversary against
the *Christian* cause.

16. When I was brought up-
on my first trial, almost † all my
Christian acquaintance at *Rome*
forsook me: Pray God pity and
forgive their cowardice.

17. But, while they relinquish-
ed me, I was divinely assisted to
defend myself; and God was
pleased to make me the instru-
ment

O 4

ment

* *The cloak*, *φελονν*, a parchment roll, the same with *μεμ-
ερανα*—the parchments. The Syriac reads it [a chest of books.]

† Ver. 14. [The Lord reward him]—This is not to be understood as an *imprecation*, but as a *prophet's* expression: As in like manner, is that dying speech of Zachariab, [The Lord look upon it, and requite it, 2 Chron. xxiv. 22. which is in the *future* tense, [God will look upon it].—

† [All men forsook me.] Omnibus, id est a maxima
arte desertum se esse conqueritur. Jerom.

A. D. 67. the preaching might be fully known, and *that* all the Gentiles might hear : and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me † from every evil work, and will preserve *me* unto his heavenly kingdom : to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth : but Trophimus have I left at Miletum sick.

|| See Pearson, op. Post.

Trophimus falling sick at

ment of spreading the gospel doctrine to the *Gentiles* of these parts, by delivering me from the sentence of the cruel * *Emperor* for that time.

18. And, though I am *now* likely to be unjustly condemned; and suffer by him ; yet, am I sure, God will still preserve me from doing † or saying any thing unbecoming my religion, or my ministerial office ; and carry me through death into the happiness

of his heavenly kingdom : To whom, therefore, I ascribe all honour and glory for ever and ever. *Amen.*

19. My hearty Christian love to Aquila and Priscilla, with Onesiphorus and his family.

20. If you would know what is become of Erastus, I can only tell you, I left him at *Corinth* in my last || travels thither ; and

at *Miletus*, in *Crete*, I was forced to leave him in that island.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

21. Come to me before winter if you can. Eubulus, Pudens, Linus, Claudia, and all the Christians here salute you.

22. May the Lord Jesus Christ be your director and guide. His love and favour be ever with thee. *Amen.*

* Nero, or else his deputy Helius Cæsarianus.

† [And the Lord shall deliver me.] Et liberabit me inquit (non à vinculo sed) ab omni opere malo. Pearson op. Post. pag. 25.

A
P A R A P H R A S E

ON THE
EPISTLE OF ST. PAUL

TO
T I T U S.

THE PREFACE.

§ 1. **T**HE *time* of St. Paul's being in the island of *Crete*, and leaving Titus as bishop there, is placed, by some, in the year 55. viz. in his travels mentioned Acts xx. But our more accurate Bishop Pearson has shown good reasons against that; and, much more probably, stated it in the interval between St. Paul's first and second confinement at *Rome*, viz. Anno Domini 63. dating this epistle the year following; with which account Dr. Mill differs but in one single year.

§ 2. The occasion on which it was written is so perfectly the same with those to Timothy, that the substance and style of it may well be, as it appears, of the same strain. A church was indeed planted here, but wanted watering, cultivation, and due order. The natives of the island were an idle, false and luxurious people,

ple, say the ancient historians and geographers, agreeable to St. Paul's descriptions of them here, chap. i. but might have made more tractable *Christians*, had not their ill qualities and dispositions been fomented by the *Jewish* zealots, abounding in that place. Against whose ignorant and malicious prejudices the apostle most clearly levels all the characters he gave of a good bishop or church governor; and the several directions for the conduct of people of both *sexes*, in their respective ages, stations, and degrees, conformably to the two foregoing epistles, and to the general current of the other epistolary writings relating to those matters.

C H A P. I.

The Title and Salutation. The Design of St. Paul's leaving Titus Bishop in Crete, and of this Epistle to him; viz. To ordain Church Ministers, and reduce that Church to a regularity in Opinion and Practice; especially the Judaizing part of them, that were more zealous about Jewish Traditions and Ceremonies than the substantial Matters of Christianity. The good Qualifications of a Church Governor. A bad Character of the Cretians, particularly the Jewish Inhabitants of that Island.

Written
A. D. 64.

1 **PAUL**, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth, which is after godliness.

2 In hopes of eternal life, which God, that cannot lie, promised before the world began :

3 But hath in due time manifested his word

1. **PAUL**, a worshipper of the true God, and an apostle of Jesus Christ, specially commissioned to preach his religion in its truth and purity, and convert men of *all nations* to the true faith of it.

2. & 3. A religion that gives all true believers, whether *Jews* or *Gentiles*, a full and sure hope of enjoying that great promise of eternal happiness, made by the God of *truth* himself, at first to Adam in

word through preaching, which is committed unto me, according to the commandment of God our Saviour: the beginning of the world, and A.D.64. to Abraham and the *patriarchs* afterward: which, though lost and forgotten by the far greater part of the *Gentile* nations, through their manifold corruptions, and wilful iniquities; yet is now again revived and declared to them *all*, under the *gospel dispensation* (the proper season made choice of by Divine Wisdom for that purpose): and *I* am appointed to publish it for the salvation of all the world.

4 To Titus, mine own son after the common faith, grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that * thou shouldst set in order the things that are wanting and ordain elders in every city, as I had appointed thee.

several cities of that island, to put them in due and constant execution.

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, nor given to filthy lucre;

4. I Paul send this epistle to Titus my dear convert to Christianity; wishing him all divine favour and happiness from God the Father, and Jesus Christ our Saviour and Governor.

5. To remind you of the good end for which I consecrated and left you bishop of the church of Crete, viz. to perfect the conversion I had there begun, to give such rules of doctrine and discipline as were wanting, and to ordain other church-ministers in the island, to put them in due and

6. & 7. Now a *bishop* and governor of a Christian church, as a steward over God's family, ought in general to be a person of an unexceptionable character; and, in particular ought not to be one that has been guilty either of the polygamy of the heathens, or of divorcing his wife for humour-some reasons, and marrying others, according to the corrupt usages of the Jews. He must be one that has

* Ver 5. [That thou shouldst set in order the things that are wanting. *Or, ἵνα τὰ λείποντα διορώσῃ, to rectify disorders*].

A. D. 64. has educated his family in the Christian faith ; that nobody can accuse of the least debauchery or disorderly life ; not stubborn or passionate in his words, or violent in his behaviour ; addicted neither to drunkenness, nor any sordid practices for worldly gains.

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate, 8. But, on the contrary, must be a person hospitable and charitable, grave in his carriage, just in his dealings, devoted to the service of God, and temperate in his pleasures.

9 Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainfayers. 9. In fine, he must be steady to the true Christian doctrine, by the truth and strength whereof, he may be able to comfort and support the orthodox, and to confute and reprove the erroneous and obstinate.

10 For there are many unruly and vain talkers and deceivers, especially they of the circumcision : 10. Of which latter you have abundance in Crete, whose business is to talk and dispute, and seduce the minds of men ; but especially the *Jewish* zealots, and

such Christian converts as they have corrupted with their notions.

11 Whole mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, 11. These men, however false and vain their arguments be, must yet be answered and confuted ; for they gain upon whole families by their unreasonable suggestions, which they spread about, and applause.

12 One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies *. 12. & 13. When the poet *Epinides*, a native of their own, describeth the Cretians, as a false, mischievous, and luxurious people, he said what was as true of these *Jewish* inhabitants, as it could

13 This

be

* Ver. 12. Slow bellies, *ῥαριέες ἀγυαί*, not slow but swift eager bellies, like that of *κακὰ θηρία*, evil wild beasts. So in Homer *κύες ἀγροί* are swift dogs.

13 This witness is true: wherefore * rebuke them sharply, that they may be found in the faith;

verts, to reduce them

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things are pure: but unto them that are defiled and † unbelieving is nothing pure; but even their mind and conscience is defiled.

in the sight of God, let him *eat* or *touch* what he will; while *they*, by their obstinate infidelity and immoralities, can perform no acceptable service to God; and their nicest ceremonies signify just nothing †.

16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate ‡.

God, has now rendered them odious to him, whose church and people they once were.

be of the original *natives* of the place: and therefore you must keep them under a strict censure and discipline; especially such of either of them as are *Christian* converts, to reduce them again to true Christian principles.

14. For they are now addicted to hardly any thing but the study of *Jewish* fables and traditions, that tend to nothing but to corrupt the Christian faith.

15. Their *Jewish* teachers persuade them to put the stress of religion upon nice distinctions of *meats* and *drinks*, clean and unclean things: whereas, alas! a *Gentile* convert, that lives up to the faith and precepts of *Christianity*, is clean and pure in the

eat or touch what he will; while they, by their obstinate infidelity and immoralities, can perform no acceptable service to God; and their nicest ceremonies signify just nothing †.

16. They boast themselves to be the only people in covenant with God, and acquainted with true religion: but their practices are a contradiction to all such pretences, and their stubborn disobedience to the plainest laws of

CHAP.

* Ver. 13. [Rebuke them sharply,] ἀποτίμας, Cut them, as it were, to the quick.

† Ver. 15. [And unbelieving.] Ἀπίστωται, unfaithful, treacherous, though they were pretended believers.

‡ Ver. 16. [Unto every good work reprobate.] Πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι, stupid and injudicious as to every good work. See note on Rom. i. 28.

C H A P. II.

Titus's Charge to a prudent and courageous Behaviour against the forementioned Persons and their Principles. Advices concerning elderly Men and Women; particularly such as were in any Church-office. Concerning Servants or Slaves. The Christian Religion equally concerns all Ranks and Degrees of People.

A. D. 64.

I BUT speak thou the things which become sound doctrine. make it your more earnest business to preach, and press the true doctrine of Christianity, upon all persons, in their several stations and degrees.

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience :

2. Viz. Urge it as the great duty of the *elder* sort of men, particularly such as are *presbyters* of the church, to be grave, serious, and temperate in their conversation, sound in Christian principles, charitable to all, and patient under the sufferings that befall them.

3 The aged women likewise, that *they* be in behaviour as becometh holiness ; not false accusers, not given to much wine, teachers of good things ;

3. And that all elderly *women*, particularly such as are employed by the church *, in the baptism of women, and in other offices of like nature, use such habit, gesture, and behaviour, as become Christians ; no way addicted to

flander or drunkenness, but to be exemplary in all the virtues that adorn their *sex*.

4 That they may teach the young women to be sober, to love their husbands, to love their children.

4. & 5. That, by their good example, the younger women may be influenced to a sober, modest, discreet, and chaste behaviour ; to mind the business of their families,

5 To

* Deaconesses,
See 1 Tim.
iii. 11.

5 To be discreet, chaste, keepers at home, good, obedient to their own * husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober-minded.

7 In all things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity.

8 Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil


9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all things: not answering again.

10 Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

in every lawful thing, diligently and faithfully, without rudely contradicting their commands, or defrauding them by the least neglect or injustice: by which they will become a credit to their profession, even in the low station wherein Providence has placed them.

11 For the grace of God, that bringeth salvation, hath appeared unto all men.

12 Teach-

lies, to respect their husbands, and take due care of their children; and so, on their part, cut off all occasions from any to think or speak reproachfully of our holy religion. A. D. 64.  See Pref. to the Ephesians, § 4.

6. In like manner, exhort all young *men* to a due and careful government of their passions.

7. & 8. And thus, in relation to all ranks of people, do your utmost to become truly exemplary in the purity and simplicity of your *doctrine*, and the sincerity of your *practice*; that so neither *Jewish* nor *Gentile* adversary may find any reasonable objection against you.

thing to say of you.

9. & 10. And, whereas the *Jewish* zealots would persuade *men*, that their religious privileges exempt them even from *civil* and *natural* † obligations to † See Pref. to the Ephesians, § 4. men of different and false religions; be the more earnest to warn all such Christians, as are servants or *slaves* (though it be to *heathen* masters) against so false a principle. Exhort them to serve their respective masters,

in every lawful thing, diligently and faithfully, without rudely contradicting their commands, or defrauding them by the least neglect or injustice: by which they will become a credit to their profession, even in the low station wherein Providence has placed them.

11. & 12. For the gracious religion of the gospel lays the same excellent duties of piety, justice, and sobriety, upon the lowest *slave*,

A.D. 64. 12 Teaching us, as much as upon the highest *master*, equally respecting all ranks and degrees of mankind.
 that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

13 Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ : 13. And as *all* have the same *duties* and conditions, so have they the same comfortable *hope* and expectation of a glorious reward for their obedience, at the appearance of the great God, and our Saviour Jesus, to judge the world.

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 14. Even of that Saviour, who gave his life a sacrifice for the redemption of *all* mankind, to procure the pardon of their sins, and restore and oblige all to that sincere practice of piety and virtue, which makes us the true and beloved members of his church.

15 These things speak and exhort, and rebuke with all authority. Let no man despise thee. 15. These are the truths you ought to declare and urge upon men, in the most authoritative manner : and, with so prudent a severity, to censure and punish such as openly contradict them, that they may not slight and undervalue your authority.

C H A P. III.

Of Duty to Magistrates, against Railing, and Evil speaking.

The Gospel-religion intended for the Reformation and Happiness of both Gentile and Jew. Pardon and Salvation not to be attained by the nicest Observation of the Ceremonial Law, but is the Effect of the pure Mercy of God, on Condition of our sincere Obedience to the Gospel Commands. Against Jewish Traditions and Genealogies. A Heretic not to be excommunicated, till after just and due Admonition. Charitableness recommended. The Salutations and Conclusion.

1 PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, *their nation and religion.* Remind them often, that Christianity alters no civil rights; and that they ought to pay all just submission to the emperor, and all due and cheerful respect to all their superiors.

1. ANother prejudice you must carefully warn the Jewish zealots against, is, *That no heathen governors have any obedience due to them from God's people; † nor any magistrates that are not of*

A: D. 64.

† See Rom. xiii. 1.

† πᾶσι ἑγεῖν ἀγὰρ.

2 To speak evil of no man, to be no brawlers, *but* gentle, showing all meekness unto all men.


2. Warn them also against that prevailing temper of reviling, and furiously contending with all that are not of the same religious sentiments with themselves.

3 For we * ourselves also were sometimes foolish, disobedient, VOL. II.

3. All Christians, both *Gentile* and *Jewish*, ought to be the more patient and condescending in their behaviour

P

* Ver. 3. [We ourselves.] St. Paul either mixes himself with the *Gentile* Christians (as in several other passages) or, perhaps, speaks of *himself strictly*, denoting what temper he was of before his conversion.

A. D. 64.  deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. they all lately were, before their conversion.

4 But after that the kindness and love of God our Saviour toward man appeared.

5 Not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly, through Jesus Christ our Saviour :

7 That being justified by his grace, we should be made heirs according to the hope of eternal life. the Jews lay any claim of their *ceremonial* law.

8 *This is a* * faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful† to maintain good works : these things are good and profitable unto men.

9 But

4, 5, 6. & 7. And that it was the design of this great mercy of God in the gospel revelation, and in receiving them into the happy privileges of the Christian covenant by baptism, and the gracious influences of the Holy Spirit attending their admission into it, to reform them from such a temper : and to prevent all further disputes about the necessity of their *external* matters of religion ; they ought to remember they were *all* thus redeemed, and put into a capacity of eternal life and happiness, by the pure and sole mercy of God through Christ ; a mercy which neither the Gentiles could in the least merit, by virtue of any thing they did, or could have done ; nor to, by the most exact observance

8. These are the * certain and most substantial points of *Christianity* ; and it is of infinite importance to *you* and *them*, to persuade them to be chiefly bent upon possessing themselves of so gentle and charitable a temper, and upon such practices as are the indispensable conditions of these mighty blessings and privileges.

9. Where

* Ver. 8. [A faithful saying.] See the notes on 1 Tim. xv. 2 Tim. ii. 11.

† Ver. 8. [Might be careful to maintain good works.] καλῶς ἔργων περιεσῶς, to prefer, to excel in, good works.

9 But avoid foolish * questions and genealogies, and contentions, and strivings, about the law; for they are unprofitable and vain.

10 A man that is an heretic, after the first and second admonition, † reject :

11 Knowing that he that is such, is subverted, and sinneth, being condemned of himself.

temper, to set himself up as *head* of a *party*, ready to join with any *sect* whatever, for promoting some *worldly* end and purpose; let him † be expelled from the Christian church, as one that acts against the plain dictates of his own conscience; and is to be looked on as a lost and profligate person, and his conversation avoided.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer, and Apollos, on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn † to maintain good works for necessary

9. Wherefore reject and discountenance all the frivolous and contentious disputes about *Jewish* traditions, pedigrees, and ceremonies; as being of no manner of advantage, but the greatest obstacles to the Christian profession.

10. & 11. Whatever pretended Christian is obstinately and incurably bent upon maintaining such doctrines, or practices, as are directly contradictory to the known rules of our religion *; and such as, upon sufficient admonition, he cannot but, *himself*, know to be so; and all this out of a *factious*

12. As soon as I send either Artemas, or Tychicus, to supply your place, make it your business to meet me at Nicopolis, for I intend to stay there the winter season.

13. Supply Zenas and Apollos with all necessaries for their voyage to me.

14. And be careful to exhort all Christians, but especially the *Jewish* † converts (who most want † *ἐμμετρίαν*)

P 2

the

* Ver. 9. [Foolish questions.] See 2 Tim. ii. 23.

† Ver. 10. [An heretic—reject, *ἄρχειν*, avoid him, have nothing to do with him.]

‡ Ver. 14. [Let ours learn.] Some learned persons think that by *ours*, he means the *Gentile* converts. Let the reader judge.

A. D. 64. necessary uses, that they be not unfruitful. the advice) to the exercise of charity and * beneficence, wherever there is occasion for it, without distinction, upon any account of different sentiments and opinions.

* καλῶς
ἐργάων.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

15. All the Christians with me send their hearty love to you. Do the same from us to all that bear us any Christian respect. The Divine love and favour be with you all. Amen.

A PARA.

A

P A R A P H R A S E

ON THE

EPISTLE OF ST. PAUL.

TO

P H I L E M O N.

THE PREFACE.

ONESIMUS was servant (or *slave*) to Philemon the *Colossian*, one of St. Paul's converts. He had robbed, and ran away from his master. The better to lie undiscovered, he gets to Rome, where the *apostle* then lay, under his *first* (see ver. 22.) confinement. St. Paul providentially happens upon this man; converts him to the Christian faith; and now sends him back to his *master*, with this epistle of reconciliation: wherein are so many lively strokes of generous humanity and Christian compassion to a reformed *sinner*; of such *justice*, mixed with so much *sweetness* and *condescension*, along with the *authority* of an *apostle*, toward one that was both a *friend* and a *disciple*, as may render it a just wonder, to find some people of opinion, that *this* epistle contained so little in it, as to be unworthy to be ranked among St. Paul's writings. For more particular moral reflections from this letter, the curious reader may be referred to the excellent preface of St. Chrysostome.

PHILEMON.

Written
A. D. 62.

1 **PAUL** a prisoner
of Jesus Christ,
and Timothy *our* brother,
unto Philemon
our dearly beloved,
and fellow-labourer,

‡ Theodo-
ret.

2 And to *our* beloved
Apphia, and Archippus,
our fellow-
soldier, and to the
church in thy house :

|| See Philip.
i. i.

3 Grace to you, and
peace from God our
Father, and the Lord
Jesus Christ.

4 I thank my God,
making mention of
thee always in my
prayers,

5 Hearing of thy
love and faith which
thou hast toward the
Lord Jesus, and to-
ward all saints ;

6 That the com-
munication † of thy
faith may become ef-
fectual by the acknow-
ledg-

1, 2. & 3. **I PAUL**, that am now
a prisoner at Rome
for the sake of Jesus Christ, and
his religion, send this epistle to
my dear convert, and fellow-la-
bourer Philemon, and to my dear
friend Apphia ‡ his wife, not for-
getting Archippus, my brother
minister, and all your Christian
family : wishing you all divine fa-
vours and blessings from God the
Father, and the Lord Jesus Christ.
As doth || Timothy also, who is
now with me.

4. & 5. Expressing my hearty
thanks to God (which indeed I
never omit to do whenever * I
mention you in my prayers) for
your steadiness to the Christian
religion, and your charity to all
its professors, which I hear to be
so exemplary and remarkable.

6. & 7. For it cannot but be a
matter of the deepest satisfaction
to me, to have such ample testi-
monies of your Christian sincerity
in

* [Making mention of thee alway in my prayers.] Or
thus, ευχαριστῶ τῷ Θεῷ πάντοτε, μετὰ σε ποιούμενος. [I always
thank God when I mention you in my prayers.]

† Ver. 6. [The communication of thy faith—ἡ κοινωνία τῆς
πίστεως σε, your sharing or partaking of the (Christian) faith.]

Ibid. [By the acknowledging of every good thing—ἐν
εὐχαρίσσει, By your manifesting every good thing to be in you.]

judging of every good thing which is in you in Christ Jesus.

your generous relief of the indigent and suffering members of that holy profession. A. D. 62.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, tho' I might be much bold in Christ, to enjoin thee that which is convenient,

9 Yet for love sake I rather beseech thee, being such a one as Paul the * aged, and now also a prisoner of Jesus Christ.

the faith you so much

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds :

11 Which in time past was to † thee unprofitable : but now profitable to thee and to me :

ful service for the future, and become a profitable servant to you, and a credit to me.

12 Whom I have sent again : thou therefore receive him that is mine own bowels.

13 Whom

8. & 9. Wherefore, with a person of a good and generous disposition, I shall have no occasion to insist upon the respect and reverence he owes me, as his *apostle* and first converter ; but hope, it may be sufficient for gaining your compliance with a request I am now going to make to you, to apply myself to you as a *friend*, as an *aged* friend, and a *prisoner* for esteem and value.

10.. & 11. My suit is not in my *own* behalf, but of the bearer, your servant Onesimus ; who, though once so treacherous, † as to rob and run away from you ; yet, now that I have converted him to the *Christian* religion ; will, I doubt not, make you the utmost amends, by a diligent and faithful

12. In full assurance of which, I now send him back to you, and beg you would entertain him again ; if not for his *own*, yet for *my* sake,

P 4

as

* Ver. 9. Paul the *aged*—Or perhaps Πάλλος πρεσβύτερος, Paul the *ambassador*, agreeably to 2 Cor. v. 20. Eph. vi. 20. Indeed it does not appear that St. Paul was a very *aged* man when this epistle was written ; though it may well be allowed, that the many *fatigues* and *hardships* he had undergone, might bring an *earlier* old age upon him than upon the generality of mankind.

† [To thee unprofitable, ἀχρηστὸν, injurious]. See Rom. i. 28. Eph. v. 11. Thus inutilis among the Latins is injurious.

A. D. 2. as a person now exceeding dear to me : For remember
 I had the pleasure to make him a convert in my *bonds*
 and the son of my *old age*.

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel.

14 But without thy mind would I do nothing, that thy benefit should not be as it

15 For perhaps he therefore departed for a season, that thou shouldest * receive him for ever :

servant, for his * whole life after.

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth thee *ought*, put that on mine account.

19 I Paul have written it † with mine own hand, I will repay it: albeit I do not say to thee, how thou owest unto me even thine own self besides.

13. & 14. Indeed I could willingly have kept him here, to do me those good offices, in my confinement, which I know yourself would gladly perform, if you could: But, as you have a right to him, I would reap the benefit of noone's servant, without his master's leave.

were of necessity, but willingly.

15. And I think, you may well look on it as an act of *Providence*, that his leaving you, for a while, should prove so happy an occasion of improving him into a faithful

16. Entertain him, therefore, now, not only in the character of a good *servant*, but also of a Christian *brother*. Consider how dear he is to *me* in that relation; and look upon him not only as your *domestic*, but as a fellow member of the same Christian *church* with us both.

17. And show the respect you bear to *me*, by the generous reception you give *him*.

18. & 19. As to any damage he has done you, though I could balance that account, by remembering you owe your very salvation to *me*, as the instrument of your conversion; yet I wave that at present, and here give you, under my own hand-writing, † to make good whatever you have lost by him.

20. Do

* [Receive him again forever *αἰώνιον* [A servant for life.]

† [With my own hand]. See Rom. xvi. 26. 1 Cor. xvi.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal, prepare me also a lodging, for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow prisoner in Christ Jesus.

24 Marcus Aristarchus, Demas, Lucas, my fellow labourers.

24 The grace of our Lord Jesus Christ be with your spirit. Amen.

20. Do not, therefore, dear brother, deny the Christian pleasure and comfort you will do me, by your forgiveness and compassion to one so near and dear to me. A. D. 62.

21. The great opinion I have of your dutiful respect toward me, suffers me not to doubt of a compliance from you, even beyond what I have requested.

22. I must desire lodgings at your house, intending to visit you when my *trial* is over; in which I doubt not but to be cleared, by the concurrence of yours, and other good Christians prayers.

23. & 24. Epaphras, my fellow prisoner for the same cause of Christ, as also Mark, Aristarchus, Demas and Luke, that labour with me in promoting the gospel in these parts, send their hearty Christian love to you.

25. The love and favour of our Lord Jesus Christ be with you, and direct your mind. Amen.

A PARA-

A
P A R A P H R A S E

ON

THE EPISTLE

TO THE

H E B R E W S.

P R E F A C E.

THE testimony of all ancient copies and translations, with the concurrent suffrage of the best writers, both ancient and modern, give such evidence for St. Paul's * being the author of this excellent epistle, that the objections, or rather scruples, brought to the contrary are of no weight. His mentioning himself as lately a prisoner, chap. x. 34. and in *Italy*, chap. xiii. 24. with Timothy's enlargement, and a promise to visit the *Hebrews* along with *him*, chap. xiii. 23. do sufficiently clear the *time* of its *date* to have been just after his deliverance from his first *trial* at *Rome*, viz. Anno Domini 63. as both Bishop Pearson and Dr. Mill have adjusted it. All, therefore, that will be further needful to let the reader into the main spirit of this writing, is, to observe something concerning the *persons* to whom, and the *occasion* upon which it was written.

§ I. I

* See Dr. Mill's Prolegom. § 83, &c. and Mr. Hallet's Introduction to his Supplem. to Mr Pierce on the Hebrews.

§ 1. I have formerly observed the *Hebrews* to signify the native inhabitants of the *Jewish land*, as distinguished from the *foreign Jews* dispersed in other countries; who went under the name of *Hellenists*, or *Greeks*; though, most properly, the *converts* or *proselytes* to the *Jewish* religion were called by this name. (See Acts x. 2. and vi. 1). With these *believing Jews* of *Palestine*, St. Paul held a constant intimacy and correspondence, had a free access to them in his writings and arguments, from the obligations he had laid them under, by the charitable collections he had made, and the constant care he took for their poor, Acts xxiv. 17. 1 Cor. xvi. 2 Cor. viii. and ix. So that though it be no question but that this epistle was intended for the conviction of the *Jews* of *all* nations, and the confirmation of the *Jewish converts*, wherever dispersed, yet it was thus prudently directed to them of the *Holy Land*: to *them* first who were the immediate and constant attendants on those religious *ordinances* and *ceremonies*, the insufficiency and abolishment whereof was the chief argument of this letter, and to that place that was the *centre* of the *circumcision*, from whence his epistle might, the sooner and better, he communicated to the whole circumference of their *dispersion*. (See Sir Isaac Newton's *Observations on the Apocalypse*, chap. i).

Hebrews
who?

§ 2. St. Paul in his second epistle to the * *Thessalonians* had foretold a great *apostacy*, which, so far as it related to the *Jewish* people, may be interpreted, either of the general revolt of their nation from the *Roman* government, or of their *Christian converts* from the religion of Christ, agreeably to our Saviour's prediction, Mat. xxiv. 12. In the *latter* of these senses, it began now to be fulfilled by a too general desertion of the *Jewish Christians*, frightened from their profession by the furious persecution of the infidel *Jews*. To arm some, and to recover others from this *apostacy*, was the purpose of this epistle: The substance whereof, may, I think, be reduced to the following arguments.

* The occasion of it, chap. ii. 3.

First, The superlative excellency of Christ's person, not only above that of Moses, but above the very *angels* too, by the ministration of whom the *Jewish* law was delivered. This is the argument of the *two first* chapters.

Secondly,

Secondly, The dignity and perfect efficacy of Christ's *priesthood*, and the insufficiency of the *Levitical* one, together with the wisdom and advantage of his being not a *temporal monarch*, but a *suffering Messiah*, make up the discourse from the *third* to the *ninth* chapter.

Thirdly, The mere figurative nature, and utter insufficiency of the legal *ceremonies* and *sacrifices*, and the perfect sufficiency of Christ's *death*, for the redemption and pardon of mankind, is the purpose of the *ninth* and *tenth* chapters.

And, *Fourthly*, To obviate that prejudice and bold assertion of the *Jews*, That to forsake the *Mosaical religion* was to apostatize from God, the *eleventh* chapter is spent in showing, the faith of *Christians* to be the exercise of the same virtuous *principle*, whereby all holy men of old rendered themselves acceptable to God, and stand upon record as his true and eminent servants.

These are severally intermixed with their proper inferences and exhortations, all tending to show the *Jewish* Christians the unreasonableness, folly, and danger of falling off again from the *Christian* faith to the *Jewish* religion; and to support and spirit them under the persecution that tended to draw them from it.

§ 3. It is of no great moment to know the true reason, why the apostle thought not fit to prefix his *name* to this epistle: The most probable one seems to be, that he might give the less offence to the *infidel Jews* of that country, who were enraged at him as a preacher to the *Gentiles*; or that, having owned himself the apostle of the *circumcision*, he concealed his *name*, to give the less disgust to such *Jewish Christians* as were not fully weaned from their prejudices in that matter. (See Dr. Mill's *Prolegom.* § 99, 100.)

I say nothing concerning the original *language* in which this epistle was written by St. Paul. I rest myself contented in the opinion of those who, upon the support of the best of ancient tradition, conclude it to have been written in the *Syriac* (commonly, at that time, called the *Hebrew*) language; and translated into *Greek* by St. Luke. In confirmation of which sentiment, I cannot do better than refer my reader to the ingenious and learned Mr. Hallet's Introduction to his *Supplement to Mr. Pierce on the Hebrews*.

C H A P. I.

The Apostle's first Argument for dissuading the Jewish Christians from Apostisizing from Christianity to the Jewish Religion, viz The Truth and Certainty of Christ's Religion, and the superlative Dignity of his Person, not only above Moses, but even those very Angels by whom the Jewish Law was delivered.

I GOD, who at sundry* times, and in divers manners, spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds.

from Adam, Abraham, Moses, and all the *Jewish prophets*, to this day; wherein he has made the *last* and complete discovery of his divine will to us and all mankind, by Jesus Christ, the promised *Messiah*: A person of most superlative dignity and excellence, being that *Word* † and *Son of God*, by whom the Father created the whole world, ‡ and governs all the dispensations of it, and has constituted him the Lord and Governor over all created beings.

3 Who being the brightness of his glory, and the express image of his person, and upholding all things

1. & 2. **T**O preserve you, dear brethren, from that

general apostacy from the Christian faith, to which the false doctrines, and furious persecutions of the *Jews*, are now so prevalent to draw the believers of that nation: Let me request you seriously to consider, that your Christian religion is a revelation from the same God, who, in several times, manners, and degrees, revealed his will to your forefathers, down

from Adam, Abraham, Moses, and all the *Jewish prophets*, to this day; wherein he has made the *last* and complete discovery of his divine will to us and all mankind, by Jesus Christ, the promised *Messiah*: A person of most superlative dignity and excellence, being that *Word* † and *Son of God*, by whom the Father created the whole world, ‡ and governs all the dispensations of it, and has constituted him the Lord and Governor over all created beings.

3. Whose origination is not like that of other prophets and lawgivers, of mere human and mortal extraction, nor produced into being by the agency of any subordinate

Written
A. D 63.

† John i.
1. &c.
‡ τὸ ἄνω-
vac he
ages or dis-
pensations.

* Ver. 1. At sundry times. πολυμερῆς, or in sundry parts, parcels.

A. D. 63. things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the majesty on high:

ordinate power, as *instrumental* in his production; he being an immediate ray of the divine majesty itself; the perfect image and resemblance of God the *Father*, by whom the Father made and preserves all things. Nor did he, after the great sacrifice of himself in the flesh, for the perfect redemption of mankind, die and leave us, like other *priests*; but was exalted to the highest degree of heavenly glory and majesty, to become a most powerful and constant *intercessor* with the *Father* for all true believers.

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

clearly be seen from all those scripture passages that describe the person, office, and authority of the *Messiah*.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

[Acts xiii. 33.]

David or Solomon (though the most famous princes), so neither were such distinguished characters ever given to the highest *angel* or *archangel* whatever; but must be meant of Christ, of whom David was a *type* and *figure*.

6 † And again, when he bringeth in the first-begotten

4. Thus is Christ, in dignity of nature and character, far superior, not only to all mankind, but even to the very *angels*, by whose ministry the *Mosaic* law was delivered to your nation. As may most

5. Thus (in *Psal.* ii.), He is styled, the || *Son*, the peculiarly *begotten Son of God*. And (in 2 *Sam.* vii. 14. 1 *Chron.* xxii. 10.), *God declares himself his Father, by way of special eminence*. Which expressions, as they could no way be applicable * to the persons of

6. Again, The scripture, in other passages, speaking † of the triumphant

* See the learned Dr. Pierce's note upon this *verse*.

† [And again, when he bringeth in]—εἰσαγάγων may refer either to the *scripture*, or to God the *Father*. [The bringing him again into the world], may signify either the *scripture* speaking again of Christ's coming into the world, or the *Father's* bringing Christ into the world again at his *resurrection*, say some, or at the last day of *judgment*, as others. I have expressed it as agreeably as I could to each of these acceptations.

begotten into the world, he saith, And let all the angels of God worship him.

commanding *all angels to reverence him*, (Psal. xcvi. 7. *)

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

ness and efficacy in their office, to *winds and flames*, (Psal. cxxiii. 20. 21.)

8 But unto the Son he saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom;

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And thou, Lord, in the beginning hast laid the foundations of the earth: and the heavens are the works of thine hands.

11 They shall perish, but thou remainest: and they all shall wax old as doth a garment.

12 And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any

phant resurrection of Christ, and A. D. 63. his being made the Saviour, Lord, and Judge of the whole world, representing God the Father as com-

7. Whereas, the loftiest titles the scriptures ever give to the angels, are no higher than those of *messengers and ministers* of God; comparing them, for their swift-

8. 9. 10. 11. & 12. But, in a quite different strain, does David represent the *Messiah*, viz. As the *only Son of God, the Creator, Lord and Governor of the whole world; as a perfectly wise, just, and righteous Governor over all created beings; and not, like them, of a created, finite, and temporary existence, at least of a finite and temporary authority, but of a nature and dominion truly divine, eternal, and immutable.*

13. So also, when the Psalmist (Psal. cx. 1.) introduceth God the Father

* Deut. xxxii. 43. according to the LXX; and to that passage, in all probability (as some think) the apostle refers; that of Psal. xcvi. 7. being, not as it is here, *all the angels of God*, but *all ye gods*. But, as *angels* are often styled *gods* in scripture, there is no weight in that argument. See Mr. Pierce upon this place.

A. D. 63. any time, Sit on my right hand, until I make thine enemies thy footstool? *Father speaking to Christ his Son, to take possession of his utmost height of heavenly glory and majesty, and get the entire conquest over sin, Satan, death, and all the enemies of his kingdom: It is in such expressions as are infinitely too great to be meant of the most exalted angel or created spirit.*

14 Are they not all ministering spirits, sent forth to minister for them who should be heirs of salvation?

14. In fine, the highest of angels are but ministers and messengers of God; they were but ministers in delivering the law the Jews so much boast of; and they are still the same to the Christian church; assisting and ministering to us, in such measures as God is pleased to appoint: But Christ is the Lord and Head over both us and them*.

C H A P. II.

An Inference from the foregoing Argument: viz. That Christians are obliged to the utmost Care and Constancy in their Religion, as being delivered by a Person of greater Dignity than the very Angels that conveyed the Mosaical Law. The Excellency of Christ's Person further illustrated. His being a Suffering Saviour no Objection; but the utmost Testimony of the Wisdom and Goodness of the Christian Dispensation, for the Benefit of sinful Mankind.

1 **T**HEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

2 For

1. **T**HE superlative dignity then of the person of Jesus Christ, ought to render you the more regardful of the religion, and the more resolute to adhere to the doctrines he has revealed to us; so as never to be drawn, or tempted from them.

2. 3. & 4.

* Note, For a more complete understanding of the force of the apostle's argument in these passages, I can do nothing better than to refer the reader to the learned notes of Mr. Pierce.

2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward :

3 How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, *and* was confirmed unto us by them that heard *him* ;

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will ?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man that thou art mindful of him : or the son of man that thou visitest him ?

7 Thou madest him a little lower than the angels, thou crownest him with glory and honour, and didst set him over the works of thy hands.

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

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2. 3. & 4. For if God did in so exact and severe a manner, vindicate the honour of the *Jewish law*; that was conveyed to that people by the ministry of *angels* only ; inasmuch that every contemptuous violation of it was punished with immediate death*, and had no sacrifices to atone for it : How much more dreadful must be the punishment of such as wilfully neglect and forsake the mercies of the *Christian* religion, that were revealed and brought down to us from heaven by the very *Son* of God himself ; the truth whereof was, in such ample manner, demonstrated to us his *apostles*, by the powers of the Holy Ghost ; and by us to the rest of mankind ?

A. D. 63.

* Chap. v. 2.

5. Remember, I say, that your religion was conveyed to mankind by one that is superior to all *angels* ; and that the *Christian* church has the happiness to be under the immediate conduct and government of the *Son* of God himself.

6. 7. & 8. Of whom those words of the Psalmist (Psal. viii. 4. &c.) [tho' we should suppose they were] primarily spoken of Adam, and his posterity in general ; yet, in their *full* and *complete* sense, could not be true of *them* ; because they expressly represent a *person as perfect Lord and Governor over all created beings ; a complete Conqueror over all the enemies of God's kingdom* ; which can never be said of Adam, or of any branch of human race.

Q

9. Whereas

A. D. 63. 9 But we see Jesus, who was made a little * lower than the angels, for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man.

that *human* nature of his now exalted to the highest degree of heavenly glory and majesty; and this *God-man* become the Lord, and Governor, and Saviour of all men.

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to † make the Captain of their salvation perfect thro'

† See 2 Cor.

i. 18. 23, 24, 25. and sufferings.
chap. ii. 2.

to bestow on his disciples, was not *temporal*, but *spiritual* and heavenly: And, for the encouragement and support of such as were to go through a world of sufferings and temptations, as the condition of that happiness; this (among others) was one instance of the Divine Wisdom, that he that was to be both our *Saviour* and *example*, should work our salvation by, and be himself crowned and rewarded for, his *sufferings*.

11 For both he that sanctifieth, and they who are sanctified, are all

9. Whereas they exactly answer to Jesus our Messiah, the Second Adam, who though in his human state*, while by the wise and merciful dispensation of God, he was to suffer death, for the redemption of *mankind*. He was indeed in a state inferior to that of *angels*; yet in reward of those sufferings, is

10. The generality of the *Jews*, indeed, expected Christ under the character of a *temporal* monarch, and a conqueror for their particular nation, and think it a great objection against our Jesus, that he was a suffering † *Messiah*: But the Divine Wisdom saw further and better. The happiness he was

11. 12. & 13. Thus it pleased God, that the Redeemer of mankind should condescend to take on him the

* Ver. 9. [Made a little lower than the angels]—
ἡραχὺ τῶν, [for a little while lower than the angels].

† [Make the Captain—perfect through suffering]. τι-
λειῶσαι, in a *sacrificial* sense, is either to *consecrate*, or to *purge*
perfectly from *sin*. In an *agonistical* sense, it is to *crown* and
reward. I shall distinguish them as clearly as I can, by the
connection of the several passages in which it occurs in this
epistle.

all of one: for which cause he is not ashamed to call them brethren.

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him: and again, Behold, I, and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood; he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil:

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on him *the nature of angels*; but he took on *him* the * seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his

the same nature with those he was ^{A. D. 63.} to redeem: according to those prophetic expressions of scripture, concerning the *Messiah*; wherein "He vouchsafes to own us for his brethren," as in Psal. xxii. 22. and is represented as "paying the same humble duties to God the Father" with the rest of the holy and truly religious part of mankind; and in another place calling us *his children*, as in Isaiah viii. 17, 18. "I will wait upon the Lord—Behold I and the children which God hath given me, are for signs and for wonders in Israel, from the Lord of hosts."—

14. & 15. Thus it seemed good to the Divine Wisdom to reconcile and make us his children, by the sufferings of Christ in that very nature that had transgressed; as the most proper way of conquering that prevailing power of the devil, that had tempted us to sin, and draw us into death; and, by this means, to give to all mankind (especially the Gentile world, that were enslaved with the sense of guilt, and the fear of death, without any prospect of a recovery from it), the certain hope of a future and happy life.

16. & 17. For Christ is to be considered, not as a Redeemer of *angels* and fallen *spirits*, but of *mankind**; of all those, who like true children of Abraham, are subject to temptations and sufferings, and are to be advanced to pardon and

Q 2

happiness

* Ver. 16. [But the seed of Abraham], according to the great promise, [in thy seed shall all the nations of the earth be blessed.]

A. D. 63. his brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people :

happinefs by imitating him, in a patient submission to that Divine Will which they had transgressed. Upon which account, it was highly expedient for Christ, our great Priest and Sacrifice, to live and suffer in our nature, as the most perfect method both to atone for our sins, and to support and encourage us under *our* present sufferings for *his* religion ; whom we know to have had a fellow-feeling with us, and so to bear a compassionate regard towards us.

18 For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

as well as with a full power to relieve and support him.

18. For nothing is such an immediate comfort to a *Christian*, as to know he suffers for the sake of a *Saviour*, who is touched with the experience of what he undergoes, power to relieve and support him.

CH A P. III.

The Second Branch of the Apostle's first Argument for their Steadiness to the Christian Profession ; viz. The Dignity of Christ, as a Lawgiver, above Moses. A Warning from thence against Infidelity and Apostacy. As also from the Instance of the Obstinate Israelites, that were denied Entrance into the Land of Canaan, for the same Mis carriage.

* Chap. ii. 1
11, 12, 13.

WHEREFORE holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

† μετοχοι,

1. WHEREFORE, dear * brethren, brethren of Christ, and children of Abraham, members of the holy church of God (though you only *partake* † of it with other people) consider well the exceeding great dignity of Christ's person,

person, who as a *Prophet* has given you the most complete rules of life ; as a *High Priest*, by suffering in your own nature, has procured the perfect pardon of your sins ; and by his religion, obtained such spiritual and heavenly blessings for you, as far surpasses those of the *Jewish law*. A. D. 63.

2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

of his great * office for the *Christian* church, as you can imagine, or the scripture declare, Moses to have done toward the *Jewish* one, when it styles him *Faithful in all his house* ; i. e. the church of God. (Numb. xii. 7.) * πρὸς ὅν ὄντα.

3 For *this* man was counted worthy of more glory than Moses, in as much as he who hath builded the house, hath more honour than the house.

4 For every house is builded by some man, but he that built all things is God.

2. Remember that God the Father has appointed and established him the Lord and only High Priest over his church : And that he has as perfectly performed every part

3. & 4. But you must consider too, that as a substitute and *deputy* † governor, who is himself but a † *member* of the house or society he governs, is inferior to the lord ‡ that appoints him ; so much is Moses inferior to Christ : For Moses acted in the *Jewish* church only as a *servant* of God ; whereas Christ, as the *Son of God*, is Lord and Governor both of the

Jewish and *Christian* church ; and the *supreme* Governor or householder over all is God the Father §.

5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things

5. & 6. Moses indeed had a commission to manage that church, and faithfully || discharged it ; but still || it was in the capacity of a *servant* and

Q3

† Κατασκευάζω—signifies either to *build*, or to *order* and *govern*. The former sense is most commonly received, but the latter seems, in this place, to be most natural. Moreover οἶκος the house, here seems clearly to signify not the *material* house, but the *inhabitants* or *family* dwelling in it.

§ Compare 1 Cor. xi. 3. 12.

A. D. 63. things which were *
 to be spoken after.

6 But Christ as a son over his † own house, whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.

shall not fail to enjoy the final fruits of so great a privilege, on condition of our steady adherence to his religion, under all our pressures and persecutions.

7 Wherefore as the Holy Ghost saith, Today, if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

provoked the wrath of God, for forty years together."

10 Wherefore I was grieved with that generation, and said, They do always err in their hearts, and they have

and *deputy*, employed to deliver a dispensation that plainly pointed out *another* more perfect one, that was to succeed it. But we *Christians* are now under the immediate government of Christ himself, † the Lord over all churches and divine dispensations, as the *Son of God*: And

7. 8. & 9. Let therefore that inspired lesson of the Psalmist (Psalm xcv.) be heartily considered by you now: Wherein he exhorts the *Jewish* people, "To hearken to the divine command while opportunity was afforded them; and not to harden their hearts and become incurable, by an obstinate and wilful disobedience, as their forefathers did in the wilderness; where they distrusted the divine power and Providence, and pro-

10. & 11. The consequences of which habitual course of impiety, was, "That they became utterly unworthy of the countenance of the divine favour and protection, and

* Ver. 5. [For a testimony of those things that were to be spoken after] that is, the *religion* or *dispensation* of Christ; as appears most clearly from John v. 46, 47. Luke xxiv. 44. Acts xxvi. 22. and many like passages.

† Ver. 6. [Christ as a son over his own house.] A very wrong translation. It is, *over his*, viz. *God's house*; ἐπὶ τὸν οἶκον αὐτοῦ; the αὐτοῦ plainly is to be referred to Θεὸς God, (ver. 4.) as it is in the 5th verse; agreeably to 1 Tim. iii. 15. 1 Cor. iii. 9. *ye are God's building*,

have not known my ways.

11 So I fware in my wrath, They shall not enter into my rest.

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Christianity, you apostatize from the *same* God, who lives eternally to reward the faithful, and punish the disobedient.

13 But exhort one another daily while it is called To-day, lest any of you be hardened through the deceitfulness of sin.

tions, or most violent persecutions from their adversaries.

[14 For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.)*

16 While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation.

and caused God to swear by himself, that they should never enter into the promised land. A. D. 63.

12 Take heed then, that *their* case in respect of that *temporal* blessing of Canaan, be not *yours*, now, in respect to the eternal blessings of Christ's religion. Remember, that by forsaking *Chri-*

stianity, you apostatize from the *same* God, who lives eternally to reward the faithful, and punish the disobedient.

13. To prevent which, make it your immediate endeavour so to encourage one another to patience and perseverance, that none, if possible may be drawn from their profession, by the subtle insinua-

tions, or most violent persecutions from their adversaries.

[14. Remember, that the great privileges of Christianity are to be enjoyed only upon condition of a resolute perseverance in *that* religion, to which you have engaged yourselves.]

15. Consider how much it concerns you to lay hold of the *present* time afforded for it; and the danger of neglecting it, as the Jews did in the wilderness.

Q 4

16. For

* Ver. 14. Note, This verse being included in a *parenthesis*, makes the clearest connection between the 13 and 15 verses; which, otherwise, is much interrupted.

A. D. 63. 16 * For some when they had heard, did provoke : howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness.

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

so will your renouncing the *Christian profession*, for any persecutions whatever, forfeit you all the blessings of this *new* and gracious *covenant*.

16. 17. & 18. And let it move you the more, to observe how infectious and epidemical their dissatisfactions and disobedience was, * “ That the whole congregation were drawn to murmur against Moses and Aaron, except Caleb and Joshua (Numb. xiv.).” Nor did their *numbers* prevent the certainty of that punishment God had sworn to inflict upon them; for they all, except these two, died in the wilderness.

19. As therefore infidelity and a revolt from the divine commands lost them the *promised* land;

* [For some, when they heard, &c. τινὲς γὰρ ἀκούσαντες περιέπαυαν; ἀλλ' ὃ πάντες—; Who did provoke? Did not all that came out of Egypt?] Interrogatively, as the two following verses are; or else the sense is this,—Though your apostacy from Christianity be now too general, as theirs was then—yet remember you have Caleb and Joshua for your example and encouragement; who were preserved for their singular obedience, while all the rest were destroyed.

C H A P. IV.

The same Exhortation to Constancy and Patience continued. Christianity promises a future and better State of happiness, than the Land of Canaan was. That there is such a State provided for good and faithful men, proved from the ancient Scripture of the Old Testament. Christ a severe and terrible Governor to the obstinate and disobedient. No concealing our Cowardice and Infidelity from Him. The Exhortation of Chap. ii. 10. renewed.

1 **L**ET us therefore fear, lest a promise being left us of entering into his rest, any of you should * seem to come short of it.

2 For unto us was the gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed, do enter into rest, as he said, As I have sworn in my wrath, If they shall enter into my rest: although the works were finished from the foundation of the world.

4 For

1. **B**E exceedingly careful therefore, || I say, that by a revolt from the true religion, you lose * not the celestial happiness of the *gospel*, as the murmuring Jews did that of the terrestrial Canaan.

2. You have now the substantial religion and promises of Christ as fully declared and confirmed to you, as they had their *law*, and the promise of the land of Canaan; and may, through your own default, forfeit the blessings of it, as they did theirs.

3. 4. 5. & 6. For that there is a future and eternal state of rest and happiness reserved for God's faithful servants, beside, and far exceeding that of the *Jewish* Canaan, is plain, by comparing the several passages of scripture where that phrase of *the rest of God* is mentioned. When God had finished

the

A. D. 63.
Chap. iii.
18, 19.

* [Seem to come short of it.] Δεῦν in the same sense as in Luke viii. 18.

A. D. 63. 4 For he spake in
 • Gen. ii. a certain place of the
 seventh day on this
 wise, And God did
 rest the seventh day
 from all his works.

5 And in this place
 again, If they shall
 enter my rest.

6 Seeing therefore
 it remaineth that some
 must enter therein, and
 they to whom it was
 first preached, entered
 not in because of un-
 belief:

murmurers lost by their infidelity.

7 Again, he limiteth
 a certain day, saying
 in David, To-day, af-
 ter so long a time; as
 is said, To-day if ye
 will hear his voice,
 harden not your hearts.

8 For if Jesus had
 given them rest, then
 would he not after-
 ward have spoken of
 another day.

9 There remaineth
 therefore a rest to the
 people of God.

10 For he that is
 entered into his rest,
 he also hath ceased
 from his own works,
 as God *did* from his.

deliverance from the

11 Let us labour
 therefore to enter into
 that rest, lest any man
 fall after the same ex-
 ample of unbelief.

12 For

the works of the creation he is
 said to have *rested from his work**.
 And when the Psalmist (Psalm xcvi.)
 mentions the entrance into *God's*
rest; it is indeed so far as it re-
 fers to the Jews in the *wilderness*,
 meant of their entering into the
land of Canaan, as a *rest* from
 their travels in the *wilderness*, re-
 sembling that of *God's resting*
 from his *creation*: but, as it re-
 lates to the Jews of his *own* time,
 to whom David spoke them, it
 must have a *higher* meaning than
 the *rest of Canaan*, which those

7. 8. & 9. For as that exhorta-
 tion of David, *not to harden the*
hearts, was directed to the people
then living, who had for a long
 time been possessed of the land of
 Canaan, into which Joshua brought
 their forefathers; the *rest of God*
 proposed to *them* could not be *that*,
 but must signify a future *state* of
heavenly happiness; the same that
 the gospel promiseth to us Chri-
 stians.

10. Nor indeed could the hap-
 piness and reward of a true ser-
 vant of God be properly compar-
 ed to *God's rest from all his work*,
 unless it be a *final* and *complete*
 labours and troubles of this life.

11. Strive therefore to attain
 this *perfect* state of felicity, and
 not lose it by apostacy, as the Is-
 raelites did their Canaan.

12. & 13. And

12 For the word of God is quick and powerful, and sharper than any * two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

18 Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do.

14 Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not an high † priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

do it; as having himself been exposed to sufferings, and felt the miseries of human life, as you do; only with this difference, that those miseries we feel, are the result of *sin*, while he suffered in pure and unspotted *innocence* †.

12. & 13. And consider how ^{A. D. 63.} exquisitely wise, all-knowing, and terribly powerful this Jesus, the *Son and Word of God* is: that there is no way to conceal your cowardice and hypocrisy from him, the searcher of hearts; who is both your *Saviour* and your *Judge* *. Consider also what a powerful and effectual thing the *Word of God* is (viz. his *promises* and *threatenings*) when duly believed and attended to in the minds of men.

14 Look on him and adhere to his profession, to his *word* and *promise*, as your Great *High Priest*, that hath both atoned for your sins, and, by his exaltation into heaven, is become your powerful and constant *Intercessor* with God.

15. Embrace him, as a far more able and sufficient High Priest than † Chap. ii. the *Mosaical* one could be; as in ^{17.—iii. 1.} all other respects, so particularly ^{3, 6.} in this, That he has not only perfect power to help and assist you, but is one that must be most compassionately willing and free to

16. Relying ^{† Chap. vii. 26. 1 John ii. 1, 2.}

* See Rev. i. 16. and ii. 12. 16. and xix. 13. and 15. with my paraphrase on those passages. And let the reader compare the *notes* of the learned Mr. Pierce; and then judge for himself. I thought it proper to express *both* senses; each of them having its favourers amongst the learned.

A. D. 63. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

16. Relying therefore on the power and compassion of such an Intercessor, you may address to God with a much more comfortable assurance, than the Jews could to the *mercy seat* : and cheerfully depend upon him, for a seasonable deliverance from all the persecutions you suffer for his sake.

CHAP. V.

The Dignity and Excellency of Christ's Priesthood above the Levitical. The Efficacy of it proved from his Resurrection and Glorification. It is compared to that of Melchisedec. The Wisdom and Advantage of the Sufferings of the Son of God. The small Progress of the Jewish Christians complained of.

* See Chap. I
iv. 14, 15,
16, 17.

FOR every * high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

1. YOU may now, I say, as you are Christians, address yourselves to God with a clearer and more comfortable assurance of acceptance with him than the Jews could do; as having Christ for your High Priest, whose office is of far more dignity and prevalence than that of *their* high priest could ever be: as may be seen by comparing them in any respect whatever. As first, The *Jewish* high priests, though employed in divine service, and mediators between God and the people, were yet but mere frail and mortal *men*.

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity:

3 And

2. & 3. And though they could not but bear a compassionate regard to the frailties and infirmities of the people, in whose behalf they ministered; yet was this their compassion of a much inferior and less effectual kind than that of Christ to *us*.

They

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. *They* could not but have a fellow-feeling with the rest of the congregation, because they were *men* and *sinners* themselves: And for that reason, upon the great *expiation day*, they offered a particular sacrifice for their *own* offences: Whereas Christ lived and suffered in perfect *innocency*, and was pleased, for our great comfort and assurance, to sympathise with our infirmities, mis-carriages and sufferings, while he had not the least sin of his *own*. A. D. 63.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron:

5 So also Christ glorified not himself to be made an high priest: but he that said unto him, Thou art my Son, to-day have I begotten thee.

6 As he saith also in another *place*, Thou art a priest for ever after the * order of Melchisedec.

in a much more solemn manner, declared and demonstrated to be the *Son of God*, the great *High Priest* and *Saviour* of mankind. According to those words of the Psalmist, spoken of the || resurrection of the *Messiah*, || Acts xiii. by God the *Father* (Psal. ii.) *Thou art my Son, this day* 33. *have I begotten thee*. And upon the same account in another *psalm* (Psal. cx.) he is called *A Priest for ever* after

4. 5. & 6. Then again, our Lord excels *the Levitical* high priests, in the divine *demonstrations* given of the greatness and authenticity of his high office. For as *they* were expressly ordered to be of the line of Aaron, and sometimes the *person* specially appointed by God; so was Christ of the family of David, according to the prophecies concerning him. And while he did not affect † to appear and show † See Philip. ii. 5—11. himself in the form of a *divine* and heavenly Mediator, while he lived upon earth, he was by his glorious resurrection from the dead,

* [After the order of Melchisedec,] κατὰ τὴν τάξιν. According to the likeness or resemblance of Melchisedec; as the following passages, and those of the seventh chapter, plainly show it, especially ver. 15. of that chapter. Accordingly the Syraic renders it by דְּמוּתָא *similitude*.

A. D. 63. *after the order of Melchisedec, i. e. an eternal and powerful one; a King to govern and save, as well as a Priest to sacrifice for his people.*

7 Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared.

8 Though he were a Son, yet * learned he obedience, by the things which he suffered:

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

† See ver. 6. *art a Priest for ever after the order of Melchisedec.*

11 Of whom we have many things to say, and hard to be uttered; seeing ye are dull of hearing.

12. I have several things particularly to observe to you, concerning this analogy between the priesthood of Melchisedec, and that of Christ; in order to convince you of its great excellency above the *Levitical* priesthood, the *Jews* so much boast of. But I fear your prejudices are still such, that

7. & 8. So also the prayers and tears, the agonies and sufferings of our Jesus, were a service of infinitely more acceptance and pre- valency with God, than the prayers and sacrifices of a *Jewish* high priest could possibly be. The obedience and sufferings of one, who was the very *Son of God*, making him at once both a complete atonement for our sins, and a most perfect and encouraging * example of obedience and resignation to the Divine Will.

9. & 10. And as his sufferings thus rendered him a perfect *High Priest* for our reconciliation to God, so his resurrection || and glorification in *heaven* has demonstrated him to be the powerful Saviour of all his true disciples; giving them a perfect assurance of eternal happiness: According to

the forementioned scripture, *Thou*

11. I have several things particularly to observe to you, concerning this analogy between the priesthood of Melchisedec, and that of Christ; in order to convince you of its great excellency above the *Levitical* priesthood, the *Jews* so much boast of. But I fear your prejudices are still such, that

* [He learned obedience by the things, &c.] *ἐμαθεν* may signify, not only to be instructed one's *self*, but to learn *others*, answering to the Hebrew *למד* rendered both by *ἐμαθεν* and *διδάσκειν*, in the Septuagint.

that you will hardly* understand and relish them, though the things themselves are intelligible and easy enough. A. D. 63.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

ish notions and prejudices have made your improvement so small, that instead of that, I had need go over with you again, teach you the first rudiments of it, and treat you not like *men* but *children*.

13 For every one that useth milk, is unskilful in the word of righteousness: † for he is a babe.

14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil ‡.

12 For indeed, though one would think you have had time enough, from your first conversion, (especially the *Jewish* converts, who have long before enjoyed the advantage of the *law*, and the *prophets*) to understand your Christian religion so well, as to be able to teach the highest doctrines of it to others; yet I find your *Jew-*

13. & 14. And, as milk is the proper food for children, so, I am afraid, the first and plainest articles of Christianity would be fitter for such slender proficients as you, than the higher doctrines of it, which ought to be communicated only to such as have already attained to a good understanding † of the first and fundamental points of their profession.

CHAP.

* [Hard to be uttered] λόγος δυσεργήμεντος. Hard for such prejudiced people to understand. The same with St. Peter's *δυσνόητα*. 2 Peter iii. 16.

† Ver. 13. [The word of righteousness,] or λόγος δικαιοσύνης, *the* [doctrine of justification]—viz. by Christ, in opposition to that of or by the *law*.

‡ Ver. 14. [Both good and evil]—is an Hebraism to signify *things in general*. To know good and evil, is to have a very large knowledge, Gen. iii. 5. To speak *neither good nor evil*, is to say *nothing at all*. But the phrase is here confined to a particular *subject* in religious matters, as the context shows, and as in the paraphrase.

C H A P. VI.

The Apostle promisetb them farther instructions, particularly in the Comparifon between Chrift and Melchifedec. But, before he enters upon that Point, renews his Exhortation to Conftancy and Perfeverance, from the great Danger and Hazard of ever recovering a Chriftian Apoftate; and from the Example of the Faith and Reward of Abraham, and the Truth of the Divine Promifes.

A. D. 63. **I** **T** Herefore, leaving the principles of the † doctrine of Chrift, let us go on
 * Chap. v. II, 12, 13. unto perfection; not

laying again the foundation of repentance from dead works, and of faith towards God.

2 Of the doctrine of baptifms, and of laying on of hands, and of refurrection of the dead, and of eternal judgment.

future judgment, and the like; yet, for the better encouragement of thofe that ftill adhere to their profeflion, in thefe general and fundamental points, I fhall wave them, and purfue my propofal of inftructing you further and higher, particularly in the forementioned analogy between the priefthood of Chrift, and that of Melchifedec.

1. & 2. **B**UT, notwithstanding that the fmall proficiency you have made would make it not amifs for me, * as I faid, to teach you, over again, the firft principles of Chriftianity; fuch as the neceffity of *repentance* and reformation of life; of belief in God and Chrift; of being baptized with *water* and the Holy Ghoft; the impofition of the apoftles *hands*, for receiving the Holy Ghoft after *baptifms*; of the belief of a *future ftate* and a

3. (Which

† Ver. 1, 2. The principles of the doctrine of Chrift—the foundation of repentance—faith—baptifms, &c.

Note, Whoever, looks into the *comments* upon thefe two verfes, will find to what a great uncertainty the learned are reduced in their interpretations of thefe *phrafes*; viz. Whether they be *principles* and *fundamentals* of the *Jewifh* religion (originally defigned to lead men to the doctrines of Chrift) or doctrines of *Chriftianity itfelf*. I have followed the *latter* fentiment; the reader may confult Mr. Pierce for the arguments that countenance the former.

3 And this will we do if God permit.

more fully (God willing) when I see you again.)

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and † the powers of the world to come;

6 If they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

fully revolted, and thrown off their Christianity, to embrace the *Jewish* and *heathenish* religion again. Because such people have already resisted the utmost evidences that can ever be offered for their conviction, and done as perfect and public a ‡ dishonour to Christ and his religion, as if they had crucified him anew as a *malefactor*.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

3. (Which I shall partly now do in the sequel of this epistle, and

A. D. 63.

4, 5. & 6. I will do this, I say, for the sake of those who still persevere in their *Christian* profession. For indeed, it would be a vain * and endless undertaking for me to begin again and reconvert those among you, who, against the most solemn engagements of their *baptism*, and the happy experience of the gifts of the Holy Ghost, conferred from *heaven* upon them; against all the sense they had of the great mercies of the laws and privileges of the *gospel*; and, in defiance of all those powerful † demonstrations, whereby the whole religion of Christ has been so amply conferred to them; have wil-

7. & 8. So that, as that ground only which is likely to answer the cost bestowed on it, by bearing a good crop, is worth a man's pains to manure and cultivate; whereas, that which spoils the seed thrown into it, and returns the husbandman nothing but rubbish instead

† παραδειγματίζοντας, Ex-
poting
him to
infamy.

VOL. II.

R

o

* ἀδύνατον. Not strictly *impossible*, but only highly *improbable* or *difficult*.

† [The powers of the world to come]—Δυνάμεις τε τῷ μέλλοντι αἰώνι. Not of the *future state*, but the *miracles* (Δυνάμεις) wrought in confirmation of the *religion* of the *Messiah*, who was to come in the *future* or *last age* of the *world*.

A. D. 65. 8 But that which beareth thorns, and briers, *is* rejected, and *is* nigh unto cursing: whose end *is* to be burned.

effects of their ingratitude and incurable infidelity.

9 But beloved, we are persuaded better things of † you, and † Compare things that accompa-
2 Theff. ii. 12, 13. ny salvation, though
Ephes. iv. 10. Rom. we thus speak.
viii. 9.

10 For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do mini-

† Chap. x.
33, 34.

ster †. merly have, and still Christians of your country.

11 And we desire, that every one of you, do show the same diligence, to the full assurance of hope unto the end.

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

holy men, who have reaped the promised blessings of God, by the same means.

13 For when God made promise to Abraham, because he could swear by no greater,

of corn, is fit for nothing, but to be left wild and barren, or else to be stubbed up and burnt: so these obstinate and wilful *apostates* deserve no further means of conviction, but are to be left to the ef-

9. But I hope, dear brethren, this is not *your* case, at least, not of many of you; and therefore I give you this, only as a very earnest and necessary caution of the great danger of falling from your Christian profession.

10. And be assured, that whatever our pressures and afflictions may at present be; if you be not wanting to yourselves, God will support you under them all. And I am the more confident of his special assistance towards you, as a just reward for that eminent degree of charity, which you formerly show to the poor distressed

11. Let me, therefore, exhort you all constantly to persevere in that good disposition and practice, in full assurance of so glorious a reward.

12. To be diligent and courageous in every branch of your Christian duty, and patient under all sufferings for the sake of it; in imitation of all those great and

13. & 14. Remember, in particular, how punctually true God was in his great promise made to Abraham, of a numerous posterity,

greater, he sware by himself,

14 Saying, Surely, blessing, I will bless thee, and multiplying, I will multiply thee.

I sworn, That in blessing, I will bless (i. e. most assuredly and greatly bless) thee, and in multiplying, I will multiply (i. e. most assuredly and greatly multiply) thee."

15 And so after he had patiently endured, he obtained the promise.

ward of his faith and further performed, by God's merciful and wondrous dispensations toward the *Jewish* church; and is now absolutely completed to all mankind, by the blessings of the *Christian* religion.

16 For men verily swear by the greater, and an oath for confirmation is to them an end of all strife.

17 Wherein God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath.

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

19 Which hope we have as an anchor of the soul, both sure and stedfast,

rity, from whom Christ, the Sa- A. D. 63.
viour of mankind (the promised seed) was to come. How solemnly he was pleased to confirm it, by swearing by himself; Gen. xxii. 16, 17. "By myself have I

sworn, That in blessing, I will bless (i. e. most assuredly and greatly bless) thee, and in multiplying, I will multiply (i. e. most assuredly and greatly multiply) thee."

15. And accordingly, Abraham actually lived to see a numerous (at least a very prosperous) family † of his own, as a present re-† Gen. xxiv. 1-35.

ward of his faith and patience. But the promise was further performed, by God's merciful and wondrous dispensations toward the *Jewish* church; and is now absolutely completed to all mankind, by the blessings of the *Christian* religion.

16. & 17. Thus God was pleased to condescend to the manner of us men, for our greater and more perfect satisfaction. For an oath is the highest and most decisive evidence that can be given or desired, in any human court. And because God could not appeal to any greater than himself, as men do when they swear by himself as the Author and Fountain of truth. (ver. 13.)

18. So that the assurance we Christians have of a future and eternal salvation, on condition of our faith and patient obedience, is upon the surest grounds that Heaven itself can give; being founded both upon the promise and the oath of God: In either of which it is impossible for him to deceive us, who is truth itself.

19. This assured hope of ours, like a strong anchor to a ship, holds up our minds against all the storms

A. D. 63. stedfast, and which entereth into that within the veil, and billows of this world; mounting our thoughts, and raising our views above its present cares and fears; and presenting us with a lively prospect of *future* and eternal felicity.

20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever, after the order of Melchisedec.

not like those mortal and temporary ones among the Jews; but, like Melchisedec, an *eternal* Intercessor, Prince and Saviour to us. The particulars of which comparison, I come now, according to my proposal, to explain.

20. Even of that glorious happiness, to which Jesus Christ our *Head* is now exalted, as an earnest, that we his true members are hereafter to follow him, who is thus become our *High Priest*;

CHAP. VII.


In what Respects the Priesthood of Christ resembles that of Melchisedec. Thence the Dignity and Excellency of it above the Levitical. And by the Change of the Priesthood is demonstrated the Suspension of the Jewish Religion, and of the Obligation to the Ceremonial Law.

* I FOR this Melchisedec king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him:

2 To whom also Abraham gave a tenth part of all: first being

1. & 2. TO show you, then, the particular analogy between the priesthood of Christ and that of * Melchisedec, and from thence the dignity of it above the *Levitical* priesthood: Now the first part of the resemblance lies in their *titles* and *characters*; the word Melchisedec signifying as, *a just and righteous king*; and Salem the place whereof

* [For this Melchisedec, &c.] or thus *ὅτις γὰρ ὁ Μελχισεδέκ*. For *he* (*i. e.* Christ) is the Melchisedec—*i. e.* The antitype of that Melchisedec who was king of Salem.

ing by interpretation whereof he was king, denoting A. D. 63.]
king of Righteousness, PEACE. He was also a *priest* 
and after that also, over his people, as well as a *king*;
king of Salem, which a sincere worshipper of the true
is king of peace; God, and approved of by him in
that high office; and was in such esteem and authority,
that the great patriarch Abraham, at his return from
the slaughter of the four kings (Gen. xiv.) received his
blessing, and paid him a tenth of the spoils he had tak-
en. And thus he was a proper type and figure of
*Christ the Lord our Righteousness, our Justifier, Peace-
maker, and Great High Priest.*

3 * Without father, 3. Again, the scripture records
without mother, with- give no account of Melchisedec's
out descent, having pedigree. He had no descent from
neither beginning of || Abraham, or was born of any || See verse
days, nor end of life; *priestly family.* The *scriptures* say 6.
but made like unto the nothing either of the beginning or
Son of God, † abideth end of his life; nor of the time
a priest continually. when he entered on his *priesthood*,
or when he left it. And thus he, so far, figuratively
represents our *Jesus, the Son of God, who was in the be-
ginning ‡, before all things, who abideth for ever*; and † John i.
who, by his *resurrection* and *ascension* into heaven, is be- 1. and viii.
come the *Eternal Lord* and Governor of his church, an 35, 38.
everlasting *High Priest* and *Intercessor* for all true be-
lievers.

R 3

4. Now

* *Ἀγενεολογητός*,—Without any *catalogue* or *register* of an-
cestors. [Without father, without mother.] The care that
men of figure, in all ancient countries, took in registering
their *ancestors* (and the Jews for particular reasons above
any other), made it a common mode of speech, to call such
persons, whose pedigree was either *obscure* or *lost*, *fatherless*
and *motherless*. Thus,

Patre Nullo. Matre Servâ. Liv. Lib. IV.
—Nullis Majoribus ortus. HORAT. Serm. Lib. I. Sat. 6.
Duos Romanos Reges esse quorum alter patrem non ha-
bet, alter matrem—Nam de Servii Matre dubitatur, Anci
Pater nullus. SEN. Epist. 108.

† [Abideth a priest for ever.]—Not Melchisedec *abid-
eth a priest for ever*, but Melchisedec resembles Christ
(who) abideth, &c. It is an *ellipsis* and is understood.
Revel. i. 4, 5. where the like *ellipsis* may be seen.

A. D. 63. 4 Now consider how

great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

cannot but conclude Christ (of whom *he* was but a mere *type*) to be a priest of far greater dignity than any *Jewish* priest can pretend to be.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction, the less is blessed of the better.

and if so, then how much more excellent must Christ be, above all other priests, when even Melchisedec himself was but his mere *type* and resemblance?

8 And here men that did receive tithes: but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And

4. Now, if you consider what great respects were paid to this Melchisedec, even by your great father Abraham himself, the very head of the *Jewish* nation; you

cannot but conclude Christ (of whom *he* was but a mere *type*) to be a priest of far greater dignity than any *Jewish* priest can pretend to be.

5. & 6. For observe, the *Jewish* priests were appointed to take tithes of their *brethren*, the people that were descended from Abraham as well as they; and so in all other respects on the level with them. Whereas Melchisedec, who was not of that family, had yet these honours paid him, by the very head and father of it, even by Abraham himself, that *friend of God*, that had such noble promises made to him.

7. From whence it is clear, he must be a greater person than Abraham (for it is an undoubted maxim, *That he that receives a solemn blessing from another person, must be inferior to him*)

and if so, then how much more excellent must Christ be, above all other priests, when even Melchisedec himself was but his mere *type* and resemblance?

8. Again, the *Jewish* priests, you know, are but mortal *men*, and their priesthood of a short duration. Whereas, of Christ (the perfect Melchisedec) it is said, *That he is a priest for ever*, Psal. cx. 4.

9. & 10. And

9 And * as I may so say, Levi also who receiveth tithes, paid tithes to Abraham.

10 For he was yet in the loins of his father when Melchisedec met him.

inferior to him ; and therefore much more to Christ.

11 If therefore perfection were by the Levitical priesthood (for under it the people received the law) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron ?

chisedec, when the *Levitical* priests and sacrifices would have done without him.

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Juda ; of which

9. & 10. And * indeed all the *Jewish* priests that ever were, may properly enough be said to have paid tithes to, and received blessing from Melchisedec, when Abraham did it, whose descendants they all were. And consequently must, in their office, be

11. Now, from all this it plainly appears, that the *Mosaical* priesthood, and the sacrifices of the *Jewish* law, were not designed by God as the only and sufficient means of pardon, and expiation for the sins of mankind ; no, nor for that of the Jews themselves : for if so, it was to no manner of purpose for God to appoint *another* Great High Priest like Mel-

12, 13. & 14. And whereas there is now such a change for the better made in the *priesthood*, that the succession in the *Aaronical* family, and the tribe of Levi is quite out of date (as it is clear from Christ, the new and Great High Priest's not being born of the tribe of Levi, but Judah) it must thence follow, that God must be thought to make a proportionable alteration in the religion too.

R 4

15 And

* Ver. 9. [As I may so say : or *ὡς ἂν εἰπῶν*, to speak the truth.] See Le Clerc, *Art. Crit.* Part II. chap. 2. But our own translation is very agreeable.

A. D. 63. 15 And it is yet far more evident; for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

High Priest, as Christ is; and yet, that the *sacrifice* he offers, and the *religion* he institutes, should be of no better kind than the *Mosaical* one was.

17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did*; by which we draw nigh unto God.

acceptance with God; and to *his* religion, which consists of complete laws, hopes and promises.

20 And in as much as not without an oath *he was made priest*.

21 (For those priests were made without an oath: but this with an oath, by him that said unto him, The Lord sware, and will not repent, Thou art a priest

15. & 16. For nothing can be more absurd, than to suppose so considerable a change and advancement in the nature of the *priesthood*, without a *proportionable* excellency and improvement in the *services* to be performed: that God, in the room of a set of frail and imperfect Levites, should solemnly appoint *one* completely *perfect*, *powerful* and *immortal*

is; and yet, that the *sacrifice* he offers, and the *religion* he institutes, should be of no better kind than the *Mosaical* one was.

17. To suppose this, would be to lose all the importance of the forementioned prophecy concerning Christ: *Thou art a Priest for ever after the order of Melchisedec*. (See chap. v. 6, 9, 10.)

18. & 19. So that the very appointment of Christ, as a *priest*, is an evident declaration that the *Levitical* priesthood is to be now abolished, as too imperfect to answer the great end of expiating for the sins of mankind: and that the *Mosaical* sacrifices and ceremonies were nothing but figures and introductions to that great sacrifice of Christ, that procures us a perfect redemption and ac-

ceptance with God; and to *his* religion, which consists of complete laws, hopes and promises.

20, 21. & 22. And indeed that solemn oath whereby God is said to have confirmed and ratified the priesthood of Christ (a thing never used at the consecration of Aaron or any of his successors), sufficiently proves, that he was to be a priest of greater dignity, and a mediator of a covenant and religion far more excellen

a priest for ever after the order of Melchisedec).

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death :

24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such a high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens ;

external service of a mortal and sinful *man*, offering up the blood of a *beast* in our behalf. But is completely effected by *him*, who, by the undefiled purity of his life, and the spotless innocency of his death, is our perfect *High Priest* ; and by his exaltation to the utmost height of heavenly glory and majesty, is become our powerful and constant *Intercessor*.

27 Who needeth not daily, as those high priests, to offer up sacrifice first for his

excellent than that of Moses. For ^{A. D. 53.} no less than this can be implied in that expression, " The Lord sware, and will not repent, Thou art a priest for ever after the order of Melchisedec," Psal. cx. 4.

23. & 24. And when you consider the *Jewish* priests to be mere mortal *men*, dying and succeeding one another ; but Christ, on the contrary, to be exalted into *heaven*, there to remain our *eternal* High Priest, and *constant* Intercessor with God ; this will convince you of the mighty difference in point of excellency, between one and the other.

25. This will abundantly satisfy you in how happy a state we Christians are above the Jews, in having the same Saviour that died for our sins now sitting at the right hand of God, as the perfect Saviour and eternal Intercessor for all his true disciples.

26. And thus is Christ a High Priest most exactly suited to the great purpose of atoning for the sins, and procuring the salvation of mankind. Which could never have been accomplished by the

27. Such a one must the Saviour of mankind be, who has no sins of his *own* to expiate for, before he atones for *others* ; nor, that

A. D. 63. his own sins, and then for the peoples: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath which was since the law, *maketh* the Son, who is consecrated for evermore.

made the only and all-sufficient Priest, the Eternal Saviour and Intercessor of mankind.

that offers such a sacrifice as need to be repeated again and again; but one that completely redeems us *once for all*; as Christ did, by the sacrifice of *himself*.

28. And accordingly, you see the wide difference in point of excellency, between those infirm and mortal priests of the *Jewish* law, and *him* the *Son of God*, whom the *Psalmist* (in words spoken long after the law was given) declares God the Father to have

CHAP. VIII.

The foregoing Arguments, with the Inferences from them summed up, viz. that the Priesthood and Sacrifice of Christ do exceedingly much excel. and consequently have superseded and disannulled those of the Mosaical Law. That it was designed to be so, further proved from the Prophecies of the Old Testament.

1 NOW of the things which we have spoken, *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens:

2 A minister of the sanctuary, and of the true tabernacle, which the

1. & 2. THE sum* then of what we are to infer from the foregoing comparison between Christ and Melchisedec, is this; that we Christians are exceedingly more happy than the Jews could be, in having Christ for a High Priest; not like those weak and mortal men, that served in the figurative fabrics of the tabernacle and temple, built by the hands

* Ver. 1. This is the sum: or *κεφάλαιον*, the chief and principal thing.

the Lord pitched, and not man. hands of *men*; but one that is ex- A. D. 63.
alted into *heaven*, the very throne
and habitation of God, there to intercede for us.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

not upon *earth*, like the *Jewish* services; for *Jewish* priests are sufficient enough for such kind of performances, as are so imperfect as to leave the *conscience* of the sinner still guilty and impure.

5 Who serve unto the example * and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle. For see (saith he) that thou make all things according to the pattern showed to thee in the Mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

3. & 4. Thus is he, in the most effectual and happy sense, our High Priest *still*. For as the *Jewish* priests are daily and yearly repeating their imperfect sacrifices in the *temple* here below; so does he *there*, continually and most prevailingly offer himself to God the Father for *us*. A service of infinitely greater necessity and advantage than the offering of those earthly gifts and sacrifices: a service to be performed in *heaven*,

5. These *Jewish* priests minister in a tabernacle that was only an imitation * and shadow of what God showed to Moses from heaven, on the Mount. And as this tabernacle was but a mere copy of something shown before; so the services performed in it can, at farthest, be no more than a mere shadow of something better to be hereafter.

6. Well, then, may this Priesthood of Christ be more excellent, and his intercession more effectual than the Mosaical, as he is the Mediator of a covenant, and the Author of a religion, so much greater in its promises, blessings and privileges.

* Ver. 5. Unto the example and shadow, *ὑποδείγματι καὶ σκιά*, to, or in the copy or shadow.

A. D. 63. 7 For if that first *covenant* had been fruitless, then should no place have been sought for the second. not been so, there had been no occasion for God to have so expressly promised to introduce *another* and a *better*.

8 For finding* fault with them, he saith, Behold, the days come (saith the Lord) when I will make a new covenant with the house of Israel and the house of Judah :

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt,

because they continued not in my covenant, † and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts : and I will be to them a God and they shall be to me a people.

7. For, that the *Mosaical* religion was an imperfect and temporary dispensation, is demonstrable from this, that if it had not been so, there had been no occasion for God to have so expressly promised to introduce *another* and a *better*.
8. & 9. Whereas the prophet Jeremy (Jer. xxxi. 31.) after having reproached the *Jewish* nation for their irregularities, in plain words promised them, “ That in after times God would give them a new and more perfect dispensation of religion, far superior to that external and figurative service appointed at Mount Sinai, which they had so often neglected, and thereby forfeited the protection † and favour of God.

10. “ A religion that should consist of laws and privileges purely moral and spiritual, and perfectly agreeable to rational minds; by obedience to which, they should obtain the perfect favour of God, and become his true church and beloved people.

11. A

* Ver. 8. [For finding fault with them he saith]—Or, perhaps, more truly, and agreeable to the foregoing verse—*μεμψόμενος γὰρ, κωτοῖς λέγει*, finding fault (with that *first covenant*) *he saith to them* (to the Jews).

† [And I regarded them not.] So the Septuagint, which the apostle follows. We translate the Hebrew—*Though I was a husband unto them*. The same word *בעלתי* being taken in both senses. Pocock Miscal. Chap. i. and in Micah, p. 8. 3.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord? for all shall know me from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, *A new covenant*, he hath made the first old. Now that which decayeth and waxeth old is * ready to vanish away.

11. "A religion that should be A. D. 63. neither difficult to understand, nor encumbered with such numerous ceremonies as would render it hard, costly, or tedious to practise; but by its purity and plainness, should be natural and agreeable to every mind, and condescending to men of all circumstances and capacities.

12. "In fine, a religion, the services whereof would not leave the consciences of its worshippers uncleared of guilt, as the *Jewish* sacrifices did; but would provide for the full and complete expiation for the sins of all true penitent believers."

13. Now, it is most evident, that by promising a *new* and better dispensation, God must intend to abrogate the *old* and more imperfect one. And accordingly the *ceremonial* religion of the Jews is now going to be * quite laid aside, and the *Christian* to succeed in its room.

CHAP.

* [Ready to vanish away.] Which was *perfectly* fulfilled at the destruction of Jerusalem, and the temple; about *seven* years after the date of this epistle.

CHAP. IX.

The Argument of Chap. viii. 5. &c. continued, viz. Proving the Jewish Tabernacle and Temple, with the Services performed therein, to have been figurative of Christ, his Sufferings and Religion. The comparison between them enlarged upon, and the excellence of one above the other farther demonstrated.

- A. D. 63. 1 **THEN** verily the first covenant had also ordinances of divine service, and a worldly sanctuary. is apparent from the nature of the whole service, and the *tabernacle* wherein it was performed.
- 2 For there was a tabernacle made, the first wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. place of public worship, (Exod. xxvi. Numb. vii.)
3. And after the second vail, the tabernacle, which is called the holiest of all;
- 4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was
1. **BUT** to proceed. That the *Mosaical* * covenant and religion was only typical, temporary, and introductory to Christ, and his more perfect dispensation,
2. Which tabernacle (and so the *temple* afterward), consisted of two principal parts; the first whereof had the golden candlestick, and the table with the shewbread on it: and this was called the *holy place*, i. e. the common
- 3, 4. & 5. In the second, which was parted from the former by a large curtain, were placed the golden censer (made use of only upon the great day of expiation) and the ark, plated over with gold; in the side chests whereof were put the two tables of the

* Some copies read *Συνή*, others *Διζήνη*, without any material difference in the sense.

was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant *;

5 And over it the cherubims of glory shadowing the mercy-seat: of which we cannot now speak particularly.

now to explain. And this *second* part of the tabernacle was called the *Holy of Holies*, i. e. The *most holy*, or the place of *extrordinary* worship.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

the law, the golden pot of manna, and Aaron's rod that budded (Numb. xvii. Exod. xxv.) Over which ark were placed the *cherubims*, that covered the mercy-seat with their wings (from whence God was pleased to make the several manifestations of himself in a *cloud* and light of *fire*). The figurative significations of all which particulars I have no time

6. & 7. The *first* of these (answering to the *Israelites* court in the *temple*) was the place where the priests performed the *daily* sacrifices and services: But the *latter* (and the same in the *temple*) was never used but one day in a year, the great day of *expiation*, by the high priest alone; who there offered up the blood of a sacrificed beast, first for *himself*, and then another for the whole congregation.

8 The

8. Now,

* Ver. 4. [Wherein was the golden pot that had manna.] *Note*, By the word *wherein*, cannot be meant within the body of the *ark* itself. For, beside other plain reasons, the copy of the law must then have been closed up, and never taken out more; contrary to the very design of laying it there, as an authentic *original*. It must, therefore, mean the *side* of the *ark*, as the word (*mitzzad*) in Deut. xxxi. 26. signifies, as appears by comparing it with 1 Sam. vi. 8. and paraphrased by the Chaldee Paraphrase, in that very place of Deuteronomy. See the excellent Dr. Prideaux's *Connexion of the Old and New Testament*, Book III. p. 146, 147. 1st Edit. But indeed the word *wherein*, ἐν ᾧ may very well relate not to κιβωτῷ the *ark*, but to the σκηνὴ ἡ λεγούμενη ἁγία before mentioned. the *second tabernacle called the most holy*; in which all these sacred utensils were; and whereby all objections are obviated.

A. D 63. 8 The Holy Ghost thus signifying, that the way into the holiest of all, was not yet made manifest, while as the first tabernacle was yet standing :

ly this, viz. That the true and perfect manner of mens attainment of *heaven* and true happiness by the full pardon of their sins, and the complete dispensation of religion, was not yet clearly manifested under the *Jewish* economy.

9 Which was a figure for the time * then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience.

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands ; that is to say, not of this building ;

12 Neither

8. Now, that *most holy* place may be an emblem of *heaven*. And the meaning of the *high priests* being suffered alone, and but *once* a year to enter that solemn apartment, and the rest of the priests and people being wholly excluded from it, could be on-

9. & 10. And for the same reason, neither is it so *novu*, * under the *temple* service, which is nothing but a more splendid continuation of that of the *tabernacle*, consisting of external and figurative sacrifices and ceremonies, that have nothing in them to expiate the guilt, and clear the conscience of a sinner ; but are only *introductions* to that *great* sacrifice, and most perfect dispensation of Jesus Christ the *Messiah*.

11. & 12. For *he*, indeed, by shedding his own precious and innocent blood for us, has perfected that expiation for our sins, which the blood of all the beasts upon earth, could no way have obtained : And by being *exalted* into *heaven* itself, and become our *Intercessor* there, he is a high priest of that dignity, and eternal

* *ἡτις παραβολὴ εἰς τὸν καιρὸν τὸν ἡμετέριον.* Which figure remains to *this present* time.

12 Neither by the blood of goats and calves: but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh;

14 How much more shall the blood of Christ, who through the Eternal * Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

The Spirit under whose conduct and direction he was, and by which he was demonstrated to be indeed *the Son of God with power*; lived a spotless life, offering himself an immaculate sacrifice to God; and then, by the power of the same Spirit, was exalted into *heaven*, there presenting himself as an *Intercessor* with the Father, to expiate all those sins that render us obnoxious to death and misery, and to make us the true church and servants of God, worthy to serve him here, and to enjoy him in his heavenly sanctuary hereafter?

15 And for this [†] cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under

eternal prevalency, which the *Jew-^{A. D. 63.}ish* priest, in his little *earthly* fabric, with his figurative services, can bear no comparison with: The difference being as wide as that between the *shadow* and *substance*, or as *heaven* is from *earth*.

13. & 14. For if those merely external and typical performances of *sacrificing, washings, sprinklings, &c.* were allowed sufficient to cleanse the *Jews* from *legal* defilements, and procure them re-admission to the service of the *tabernacle* and *temple* (which was the utmost they could do); How much more available, in proportion, must be the sacrifice of Christ's blood, a person of the highest dignity, and unspotted innocence, raised from the dead by the power of the Eternal Spirit:

15. Thus [†] is Christ the Medi- ^{† δια τῆς} ator of the new and better cove- ^{By this blood.} nant than that of Moses. By *his* death are all those transgressions forgiven, which would have entailed death upon us; notwithstanding the expiation of the *Jew-^{ish}*

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* Ver. 14. [The Eternal Spirit.] See and compare Gen. xlix. 26. Habak. iii. 6. Note also, that many MSS. read it *in us*, the *Holy Spirit*; and so the Vulgar Latin.

A. D. 63. under the first testament, they which are called, might receive the promise of eternal inheritance.

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator

|| Διαθήκη as liveth.

כרת in the Hebrew.

by the blood of Christ: Or as the *will* and *testament* of Christ *himself*, that could not take place but at, and by his *death* *.

18 Whereupon, neither the first testament was † dedicated without blood.

slain beasts: *Thereby figuratively showing the necessity of Christ's blood for the redemption of mankind.*

19 For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people.

isb sacrifices; and all true *Christian* believers, viz. whether *Jews* under the *first* testament or covenant, or *Gentile* believers under this *second*, are blest with the promise of eternal life and happiness.

16. & 17. To his *death*, I say, is all this owing; nor could we enjoy it, till his sufferings were past, any more than the last *will* and *testament* of any man can be valid, till the testator be dead. For thus may the blessings of Christianity be considered, either as a || *covenant* of God the *Father*, that was to receive its *ratification*

18. And in this it agrees with the *Mosaical* covenant, which was confirmed † and ratified by sprinkling the people with the *blood* of

19. & 20. According to that account in *Exod. xxiv.* "That after Moses had read over the law to the people, he took the blood of calves and goats, mixing the blood with water (to keep it from congealing); and taking scarlet wool (to imbibe); and hyssop (to sprinkle it); and with it he sprinkled the book of the law, and had it (by degrees ‡) sprinkled

* Ver. 15, 16, 17, &c. Note, I have here expressed the two acceptations whereof the words Διαθήκη, *covenant* or *testament*, and Διαθέμενος, the *testator* or *pacifier*, are capable of in this difficult passage. The more critical reader may consult the learned Mr. Pierce.

† Not *dedicated* without blood, ἐκκατατίθεται, i. e. βεβαίωσεν ἐκκατάθη, Chrysostom. So the Syraic Version.

‡ Josephus Archæol. Lib. III. p. 89.

20 Saying, This is the blood of the testament which God hath enjoined unto you. God hath enjoined to you;” *i. e.* by this ceremony used in making covenants and contracts, God on *his part* engages to perform the *promises*, and on *your part* to observe the *laws* of this covenant. A.D. 63.

21 Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood: and without shedding of blood is no remission.

22. And, you know, that according to *that* law, all kinds of vessels and appurtenances of the tabernacle whatever, were purified and consecrated by being sprinkled with blood (excepting some vessels of *metal* that would abide the *fire*, and *clothes* that were washed in *water*.) And that no person whatever was cleansed, and *legally* absolved from his sins or defilements, without a *bloody* sacrifice.

23 It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true, but into

21. “In like manner, *after the tabernacle was built*, he sprinkled the whole tabernacle, and all the utensils of divine service belonging to it *.”

23. Thus men obtained admission to that sanctuary here *below*: But as to *heaven* itself, we can gain no entrance into *that*, but by being redeemed and purified by the *great* sacrifice of Christ, in a *perfect* and *effectual* manner, as *Jewish* things and persons were in a *figurative* one.

24. And this Christ has done, by his ascension into *heaven*, and becoming our Advocate with the *Father* there; in comparison of which, the entrance of the high priest in-

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to

* Ver. 21. [Sprinkling the tabernacle.] See and compare what is said in Exod. xxiv. and xl. chapters; in which *last* chapter, ver. 9—11. the word *sprinkling* is not indeed expressed, but is (most probably) included in the phrases *hallowing*, *sanctifying*, &c.—Compare also ver. 12. & 13. of that chapter, with Exod. xxviii. 40, xxix. 1—20, 21, and Levit. xvi. 16—20.

A. D. 63. into heaven itself, now
to appear in the pre-
sence of God for us.

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others :

26 For then must he often have suffered since the foundation of the world : but * now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment :

28 So Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time, † without sin unto salvation.

to the *second* tabernacle, the *most holy place*, was nothing but a mere shadow, and a figurative resemblance.

25. & 26. And so effectually sufficient is this his entrance into *heaven*, to present himself to God for us, that neither it, nor his death in order to it, need ever be repeated, as those of the *legal* priests were, every year. For the *one* attonement he has made, in this last * and great dispensation of the *gospel*, by the sacrifice of himself, is abundantly enough for the pardon and salvation of all mankind.

27. & 28 And thus, so far, the death of Christ is like that of all other *men*, viz. That as *they* die but *once*, and are then to receive an eternal recompense for what they have done in this life ; so Christ, after *once* dying for our sins, has no more sufferings to undergo, no further *sacrifice* † to make, and is to appear no more upon earth, till, at the solemn day of judgment, he comes to crown and reward all his true disciples.

CHAP

* [Now in the end of the world :] ἐπὶ συντέλειᾳ τῶν αἰώνων. In the last *age* or *dispensation*.

Ibid. Ver. 26. [Now once : ἀπαξ, once for all ;] in the same sense with ἀπάπαξ, it being so used in this, and in many other passages of the New Testament and LXX, with this *emphasis*, not taken notice of by interpreters. Compare 1 Pet. iii. 20. Jude ver. 3. Heb. vi. 4.—vii. 27.—x. 10. Psal. lxxxix. 35. Job xl. 4. Esther iv. 11.

† Appear—without sin ; χωρὶς ἁμαρτίας, without any further offering for sin. As in 2 Cor. v. 21. Or else referring these words to ἀπεκδηχομένοις, [Those that look for him without sin, are good and pure Christians,] if this be not too hard a transposition. Beside that, χωρὶς ἁμαρτίας, is naturally connected to ἐκ δευτέρου, as ἀνεγκύειν ἁμαρτίας is to ἀπὸ ἀπορροῆς foregoing.

CHAP. X.

The second Argument still continued, viz. Judaism was but a figurative Introduction to Christianity. The Insufficiency of the legal Sacrifices, for the complete Atonement of Sin. The Death of Christ, the full and final Sacrifice further proved from the Old Testament. It gives all good Christians a full Assurance of Heavenly Happiness, and is the most comfortable Argument for their final Perseverance in their Profession. The Jewish Christians again particularly exhorted to Constancy and Patience under their Sufferings; from the great Danger of wilful Apostacy; from the sense of their former Courage, and the Prospect of their certain and speedy Deliverance from their Persecutions.

1 FOR the law having a shadow of good * things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that

1. WELL then, it plainly appears by what I have already * said, that the *Mosaical* * ^{A. D. 63.} ^{Cap. viii.} ^{5. ix. 8, 9.} ^{23, 24.} priesthood and sacrifices were nothing but *types* and shadows of a future and more perfect atonement for the sins of mankind: and therefore, though never so often repeated, they could not of *themselves*, cleanse any *Jewish* worshipper from his sins, and open the way to *heaven* for him.

2. & 3. For indeed, had those sacrifices (particularly that upon the great *expiation* day) any real

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vir-

* [Of good things to come—] That is, say most interpreters, [Of the blessings of the gospel-religion;] Some understand it of *Heaven*, the true *Holy of Holies*. I have expressed *both* senses.

Ibid. Not the very image: *αὐτὴν τὴν εἰκωνά*, the original, the very truth of the thing.] Chrysos. Syr. Vers. Rom. i. 23.

A. D. 63. that the worshippers
 { once purged, should
 have had no more
 conscience of sins.

3 But in those *sacrifices* there is a remembrance again made of sins every year.

Whereas, upon that great *annual* day, the high priest commemorates and deplores the past sins, both of that and the *foregoing* years; a plain demonstration that they were not perfectly atoned for by the *former* sacrifices.

4 For *it* is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but ‡ a body hast thou prepared me.

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure :

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

that he was actually most ready, and free to do it, as the scriptures had foretold ‡.

virtue to that effect, they need not have been * repeated so often; when the thing was *once* perfectly done, had been done for *ever*. And again, if that *repetition* were effectual, there could be no occasion to abrogate them, and introduce another in their room.

4. And the truth is, there is nothing in the blood of any *beast*, that can answer the Divine Wisdom and Justice in demanding an atonement for the sins of *mankind*.

5, 6. & 7. Accordingly the *Psalmist* (Psal. xl.), prophetically representing Christ, as coming into the world, brings him in thus addressing to God the Father: "That whereas the sacrifices of the *Jewish* law were but mere figures, no way acceptable to him as a propitiation for the sins of mankind; the time was now come, wherein *he* (the Son of God) was now fully to accomplish it *by being made man*, and by yielding *himself* to suffer, in perfect submission and obedience to the Divine Will of the *Father* : and that he was actually most ready, and free to do it, as the scriptures had foretold ‡."

8. & 9. Now

* [For then would they not have ceased to be offered.] The *&c.* is not in some copies; but it makes no material alteration in the sense, which I have expressed both ways.

‡ [A body hast thou prepared me.] See Dr. Allix's sense of the Jewish Church, &c. Chap. 27. And Bishop Kidder, Dem. Mess. Vol. II. p. 268, 269, &c. for a full vindication of this passage, from the exceptions of the Jews. See also the note on Chap. xi. 21.

8 Above, when he said, Sacrifice, and offering, and burnt offerings, and *offering* for sin thou wouldst not, neither hadst pleasure *therein* (which are offered by the law) :

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, * that he may establish the second.

10 By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all* †.

that need never be repeated; having, once † and for ever, procured the pardon and salvation of all true believers.

11 And every priest standeth daily ‡ ministering and offering oftentimes the same sacrifices, which can never take away sins :

12 But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God ;

13 From henceforth expecting till his enemies be made his footstool.

8. & 9. Now these words are a A. D. 63. plain declaration of the utter insufficiency of the *Jewish* sacrifices; when Christ puts his *own* sufferings and sacrifice to supply their defects. And, by doing the *one*, he abrogates all further use of the *other*.

10. And, consequently, we are not to regard *them* as the means of our justification and happiness; but to rely upon this obedient act of Christ suffering in our flesh; an act

11, 12, 13. & 14. Consider again, therefore, the great difference between the happy and glorious effects of this office of Christ and that of the *Jewish* priests. *They* were obliged to repeat their sacrifices every day or year. A clear evidence that their efficacy for the perfect pardon of sin was but small: whereas Christ, by *once* offering his *own* life, was so acceptable to God, as to be raised again from the dead, exalted to the highest degree of heavenly glory and majesty, invested with the full dominion over all his and

S 4

our

* Ver. 9. [Taketh away the first]; i. e. He abrogates the first will or law of God, viz. the law of Jewish sacrifices, and establishes the second will, viz. the sacrifice of Christ—[By the which will we are sanctified, &c.] in the following words. Thus the ingenious Mr. Pierce has connected the sense; with which my paraphrase fully agrees, though the emphasis be not laid upon the same substantive.

† Note, [Once for all.] See Chap. ix. 26.—vi. 4.—x. 10. 1 Pet. i. 12.—iii. 18, 20. Jude, ver. 3.

‡ Ver. 11. [Daily ministering καθήμενον, from time to time,—i. e. *yearly* upon the *great expiation day*.

A. D. 63. 14 For by one offering he hath perfected for ever them that are sanctified.

1, *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

|| Cap. viii.
8, 9, &c.

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them:

17 And their sins and iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

Christians are so excessively zealous for.

19 Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a * new and living way † which he hath consecrated for us through the vail, that is to say, his flesh;

21 And *having* an high priest over the house of God:

our enemies, sin, Satan, wicked men, and death itself; and so is the complete Redeemer of all that embrace his religion.

15, 16. & 17. For this and no other, is the sense of that fore-mentioned || divine prophecy (Jer. xxxi.), where, *after having expressed the excellency, plainness, and simplicity of the gospel religion*, it is added, "and their sins and iniquities will I remember no more;" i. e. There shall be one perfect and complete atonement made for them.

18. And if so, there can be no further occasion for these legal sacrifices and ceremonies which the Jews and many of the Jewish

19, 20. & 21. Wherefore, dear brethren, since our pardon and entrance into the heavenly state of happiness is thus fully procured, by so wise and effectual a method as this of Christ's death; since he has taken down the partition, † and prepared the way by suffering upon earth, and by being exalted into heaven, and becoming the High Priest, Governor and Intercessor for the Christian church;

22. & 23.

* Ver. 20. [By a new and living way.] A most emphatical expression to denote the happy difference between the Jewish entrance into the most holy place of the temple, and a Christian's entrance into heaven. If any Israelite, beside the high priest, dared to enter into that inner sanctuary, he suffered death: every Christian's entrance into heaven gives him eternal life.

† [Which he hath consecrated;] ἡν ἑκελευσεν, which he hath prepared, ἡν κατασκεύασεν, ἧς ἤρξατο. Chrysost. and which he himself began to enter by.

22 Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faithful that promiseth.)

24 And let us consider one another, to provoke unto love, and to good works :

exemplary practice, to encourage and spirit up one another to perfect love and charity towards all your Christian brethren ; without any further partial distinction between Jewish and Gentile believers.

25 Not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another : and so much the more as you see the day approaching.

of that prejudice against the Gentile Christians, which they carry so far as to refuse to join with them in their worship and devotion. And it should be the stronger argument upon them to remember how near the time is drawing, wherein our Lord himself has declared there should be an end put even to the temple, and the whole Jewish dispensation †.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall

22. & 23. How steadily ought we to embrace his religion, where- by so perfect a reconciliation is obtained for us ; worshipping God through him, with full and unshaken confidence in those promises that can never fail and deceive us ?

24. And, as this ought to establish your faith in God and Christ, under all your persecutions ; so ought it to make you, by your

exemplary practice, to encourage and spirit up one another to perfect love and charity towards all your Christian brethren ; without any further partial distinction between Jewish and Gentile believers.

25. In fine, it ought to be a preservative against the cowardice, the Jewish Christians now too commonly discover, by forsaking the profession and || worship of || Christianity, and returning to that of the synagogue and temple, for fear of persecution ; and cure them

of that prejudice against the Gentile Christians, which they carry so far as to refuse to join with them in their worship and devotion. And it should be the stronger argument upon them to remember how near the time is drawing, wherein our Lord himself has declared there should be an end put even to the temple, and the whole Jewish dispensation †.

26. & 27. Let me again * remind you of the fatal consequence of wilfully and deliberately renouncing a religion so clearly attested and confirmed to you. If you slight, and once neglect the means of salvation now offered you by Christ, you lose the last and only method God will ever propose for your redemption ; and must

† See Matt.

xxiv. Job

xiv. 23, 24.

* Cap. vi. 4.

5, 6, 7.

A.D. 63. shall devour the ad-
versaries.

awaits the obstinate adversaries of true religion.

28 He that despised
Moses law, died with-
out mercy, under two
or three witnesses :

* Cap. ii. 3. 29 Of how much
sorer punishment, sup-
pose ye, shall he be
thought worthy, who
hath trodden under foot
the Son of God, and
hath counted the blood
of the covenant where-
with he was sanctified,
an unholy thing, and
hath done despite unto
the Spirit of grace ?

the very *Son of God*, profaning and treating his pre-
cious blood, that ratified this gracious covenant of their
redemption, as the blood of an *ordinary* person, nay, of
a *malefactor* ; and doing the utmost contempt to 'the
Holy Spirit so graciously given ; by undervaluing the
great and miraculous powers, which so amply demon-
strated the truth of their holy profession ?

30 For we know
him that hath said,
Vengeance *belongeth*
unto me, I will re-
compense, saith the
Lord. And again,
The Lord shall judge
his people.

30. Remember those severe
words (Deut. xxxii. 35, 36.),
wherein God declares, that " To
him belongeth vengeance and re-
compence." And again, " The
Lord will judge his (disobedient)
people."

31 *It is* a fearful
thing to fall into the
hands of the living
God.

upon obstinate and incurable offenders, is eternally dur-
able, as his *existence* is.

31. Consider duly, and in time,
how fearful a thing it is to fall
under the final displeasure of an
infinite Governor, whose *justice*,

32 But call to re-
membrance the former
days, in which after ye
were illuminated, ye
endured

32. And, the better to support
yourselves under your present
persecutions, recollect and com-
fort your spirits with a sense of
that

endured a great fight of afflictions : that generous Christian courage that carried you through the sufferings which befel you || at your first conversion.

A. D. 63.
|| Acts viii.
2.
1 Thes. ii.
14.

33 Partly whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly whilst ye became companions of them that were so used.

33. When you were exposed, vilified and abused, by the raging malice of the Jews; and bravely adhered to us the *apostles* of Christ, that were then treated in the same manner, Acts v. 41.—Chap. xiv. 5, 19. and—Chap. xvii. 10, 14, 15.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves * that ye have in heaven a better and an enduring substance.

34. When you were so truly courageous, as to own and relieve those *apostles* (and *me* in particular) that were imprisoned in Judea for Christ's religion; and were so entirely convinced of the certainty of that eternal happiness of heaven, promised in the gospel, as cheerfully to part with all you had in this world for the sake of it.

35 Cast not away therefore your confidence, which hath great recompence of reward.

35. After such signal instances, therefore, of courage and resolution, in owning a religion you know to be attended with such ample and glorious rewards; how little and mean would it *now* be, to shrink back and forfeit such hopes!

36 For ye have need of patience; that after ye have done the will of God, ye might receive the promise.

36. Consider, that *courage* and patience is the only thing that is to carry you through, and bring you to the heavenly state; which is the recompence for submitting to the Divine Will and Providence.

37 For

37. Nor

* Ver. 34. [Knowing in yourselves, or rather knowing that you yourselves (that are thus persecuted) have in heaven a better—substance.] So the Alexand. MSS. read it *ἐν οὐρανῷ*, as also the Syr. Arab. and Clem. Alexandrinus.

A. D. 63.

37 For yet a little while, and † he that shall come, will come, and ‡ will not tarry. 37. Nor be discouraged, that you are not *immediately* rescued from your persecutions; for though it be not *immediate*, yet be assured, your deliverance will not only be certain, but speedy enough too. According to those words of the prophet, Hab. ii. 3. spoken of the coming of Christ, "Though he tarry, wait for him. For he that cometh (i. e. † Christ) will come, and will not tarry ‡ long."

38 Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. 38. And forget not the following words, ver. 4. "Now the just shall live by his faith," i. e. By a firm and resolute belief of, and adherence to the revelation of God's will, when sufficiently made to him, and by a *faithful* perseverance in a practice agreeable to such belief. "But if any man draw || back, my soul shall have no pleasure in him," i. e. Whoever, after the entertainment of divine truth, hypocritically conceals, or cowardly renounces the profession of it, shall forfeit all the blessings to which it entitled him.

39 But we are not of them who draw back unto perdition: but of them that believe, to the saving of the soul. 39. And, brethren, I hope the generality of * you, that have thus far stood out, under your former persecutions, will not now at last be lost for want of courage, but will reap the final salvation promised in the gospel, by a steady perseverance in its faith and principles.

† [He that cometh]. See Mat. xi. 3. Luke vii. 19.

‡ [Will not tarry: & *χρειός*, *will not stay too long.*] Sept.

|| *ὡς ὅποτε ἀποστρέφεται*, *if, or whenever*, he draws back.

CHAP. XI.

The Apostle's Third Argument, for encouraging the Christians of Judea to Perseverance in their Profession, under all their Persecution, viz. The numerous Examples of all the Patriarchs and holy Men recorded in Scripture, or in the Apocryphal Writings, as the most eminent Servants of God. That they all were justified by the same Principle of Faith in God's Revelation; for suffering under the same Hopes of future and invisible Blessings, that Christianity now proposeth: and for the very same, shall they, and all good Christians, be finally and completely rewarded together at the Great Day of Judgment.

NOW faith is the substance * of things hoped for, the evidence of things not seen.

I Said †, it was a steady faith A.D. 63: in Christ, and a resolute profession of his religion, that must † Chap. x. procure your salvation. And ²⁹ whereas the Jewish zealots are wont to affright you, by confidently affirming, "That to embrace Christianity, is to apostatize from Moses and from God:" it will be enough to silence that vain pretence, to consider, that to be a Christian, is the exercise and result of no other principle of faith, but what justified all the patriarchs, and holy men of old; viz. "Such a rational and steady belief," either of things long since past, "or of the invisible blessings of a future life, proportionable to the evidences God has given us of them, as will actuate us into obedience, and make us ready to suffer for the profession of such a belief."

2. For

* Ver. 1. [The substance of things hoped for: *ὑποστανσις*, The firm assurance, or expectation.] So this word is truly rendered, Psal. xxxix. 7. Ruth i. 12. Ezek. xix. 5. in the LXX. and Chap. iii. 14. of this epistle.

A. D 63.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

† Gen. i. 2. now see it, by Christ † the Word, and Son of God, who governs all the dispensations of it?

2. 3. 4. λόγος.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead, yet speaketh.

the principle that makes our services acceptable to God.

5 By faith Enoch was translated, that he should not see death, and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

§ See ver. I.

2. For *this* great virtue the ancestors of your nation stand recorded, as such eminent examples of piety and true religion.

3. What is it, but divine *revelation*, that makes us absolutely certain, that the world * was not by *chance*, nor a fortuitous jumble of pre-existing *matter*, but made in *time*, by the power and command † of God, and put into this beauteous form wherein we

4. The serious belief of divine *revelation* rendered the sacrifice of Abel acceptable, and the want of it caused Cain's to be rejected. God demonstrating his acceptance of him as a pious and good man, by causing fire from || heaven to consume his sacrifice. And though Abel be dead, yet is his sacrifice a standing evidence, *That this is*

5. As a reward of this very same virtue, was Enoch translated from earth, without dying according to the common course of nature. Gen. v. 22. 24.

6. And indeed, nothing is plainer, than that a firm persuasion of the *existence of God* (though he be § invisible to us), and a lively hope and assurance, proportionable to the knowledge men have of his nature and will, that he will reward

reward all his true and sincere worshippers (though that reward be *future* and at a distance), is the first and most necessary principle of all true religion. A. D. 63.

7 By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith * Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

10 For he looked for a city which hath foundations, whose builder and maker is God.

upon the certain and unchangeable state of *future* happiness.

11 Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, be-

7. Upon *this* it was, that Noah prepared the ark, saved himself from the destruction of *this* world, and obtained the happiness of the *next*; while the rest of mankind were justly left to perish in their unreasonable infidelity.

8. & 9. By *this* Abraham left his native country, went and dwelt as a stranger, in a mean and obscure manner, in a foreign land; even before he knew what the land was, or was acquainted with the *promise*, that his posterity should fully possess and enjoy it, Gen. xii. 1. with Gen. xxvi. 3. xxviii. 13.

10. It was sufficient to that reasonable and good man, that God had promised him, in general, *To be his shield and exceeding great reward*, Gen. xv. 1. And *his* eye was

11. & 12. In reward of the same *faith* in the repeated *promise* of God, Sarah was enabled to conceive and bear a son, when both she and her husband were naturally incapable of such a thing, through

* Ver. 8. [Abraham when he was called, or ὁ καλεόμενος Ἀβραάμ, he that was called Abraham.] The words have a great emphasis; he whom God was pleased to call The Great Father, The Father of many Nations, The Father of the Faithful. See Gen. xvii. 3, 4, 5, 6. with my paraphrase and note there.

A. D. 63. because she judged him faithful who hath promised.

12 Therefore sprang there even of * one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seek a † country.

15 And truly if they had been mindful of that country, from whence they came out, they might have had opportunity to have returned:

16 But now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city.

through their great age: And from them came an innumerable posterity, which, without an extraordinary act of divine power, could no more have been expected from two such superannuated people, than if they had been actually dead*.

13. & 14. All these forementioned worthies died in *this* noble principle; full of the hopes, and possessed with the prospect of *future* and eternal felicities. Upon these *distant* joys they acted; for *these* they gave up all worldly enjoyments, and looked upon the present life as nothing but a passage into a better.

15. & 16. For it is very clear, it could not be *temporal* hopes, these great souls were acted by; because Abraham, for instance, had a much more fair and natural prospect of *that* kind, in his own native country, than he could be supposed to have in a foreign land, among a barbarous and uncultivated people. Nor could it amount to much, for God to style himself *their* God, *i. e.* in an *eminent sense*, their Great Protector and Rewarder; if he had nothing

§ See Mat.
xxii. 32.

* Ver. 12. [Even of one, *ἐκ ἑνός*, from that single person, and from him in a manner dead.]——So the word *is* is used, Gal. iii. 20. and in many other passages.

† Ver. 14. [That they seek a country.]—A very flat translation! It is *πατρίδα*, [A country of their father's, their native and proper home]; So *heaven* is the *proper country* or habitation of *good men*, the place where (God) their Father dwells.

nothing to bestow on them but a few *temporal* blessings, A. D. 63.
and those too mixed up with many troubles and afflictions common to human life. All their proceedings, therefore, bespeak their main and ultimate hopes to have been in the *future* and invisible glories of another world, even the very same that the *gospel* now more explicitly proposes to us *Christians*.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises, offered up his only begotten son:

18 Of whom it was said, that in Isaac shall thy seed be called.

19 Accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure.

either restore him to him again, or else fulfil the promise in some other way, that would be as good and happy for him. And accordingly, as the birth of Isaac from the dead womb of Sarah was a gift of new and miraculous life; so the rescue of Isaac, by the voice of an *angel*, was the same thing to Abraham as if he had been actually slain, and then restored to life.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was dying, blessed both the sons of Joseph, and worshipped * leaning upon the top of his staff.

17. & 18. To proceed, therefore: This serious persuasion of the divine truth and Providence, made Abraham, at the instance of the divine command, ready, with his own hands, to sacrifice the very *son*, in whom alone he expected to see the *great promise* fulfilled to him.

19. Most dutifully and rationally considering that the same Divine Power that caused Isaac to be conceived and born, in a manner as wonderful as that of raising the dead to life again, could either restore him to him again, or else fulfil the promise in some other way, that would be as good and happy for him. And accordingly, as the birth of Isaac from the dead womb of Sarah was a gift of new and miraculous life; so the rescue of Isaac, by the voice of an *angel*, was the same thing to Abraham as if he had been actually slain, and then restored to life.

20. & 21. With this firm assurance, That God would make good all his benedictions (though perhaps he knew not precisely *when*) did Isaac, in a prophetic way, and with religious reverence, pronounce the blessings on his sons Jacob and Esau; as Jacob did afterwards upon Ephraim and Manasses †.

† Gen. xlvii.

* Ver. 21. [Leaning upon the top of his staff.] In the Hebrew it is, "Israel bowed himself upon his bed's head." The word *נִמְצָה*, by the change of one *point*, signifying either

A. D. 63. 22 By faith Joseph, when he died, made mention of the departing of the children of Israel : and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the kings commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter :

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season :

26 Esteeming the reproach * of Christ greater

22. So did Joseph, just before his death, foretel the deliverance of the Israelites out of Egypt, and ordered his own bones to be carried with them into Canaan, as a testimony how fully he assured himself of their arrival there, according to the *divine* promise.

23. Thus Moses's parents, in defiance of that barbarous edict of Pharaoh, resolved not to deliver up so lovely and beautiful a child, but hid him three months by the side of the river Nile, in hopes that God would providentially provide for his escape.

24, 25. & 26. Thus Moses, when he came at age, refused the great privilege of being adopted into the royal family of the Egyptian monarchs, owned himself to be a Hebrew born, and not Pharaoh's grandchild ; choosing rather to share in all the difficulties the Israelites, * whom he knew to be God's true church and people, were to undergo, than to enjoy the vicious and temporary

ther a *bed*, or a *staff*, the LXX. read it in the *latter* sense : And it was that *version* the writers of the New Testament generally made use of. Of their method of quoting the Old Testament passages, though not absolutely *verbatim*, yet ever so as to make no alteration in the *sense* and *purpose* they are quoted for. The learned reader may consult Glassius Philog. Sac. p. 1472, &c. edit Francof. 1653. But indeed the more true rendering should be " worshipping upon the top of his staff." See Mr. Hallet's Supplement to Mr. Pierce on the Hebrews, *in loc.*

* [The reproach of Christ:] ἡ ἁγία; of the *anointed* (people) i. e. the Israelites, Psal. cv. Or rather thus, of *Christ*, i. e. such reproaches as *Christians* now suffer for the sake of Christ and his religion ; or such reproaches as Christ himself suffered while he was upon earth ; or, *lastly*, the reproach Moses was likely to suffer for thus acting from a principle of *faith* in the *Messiah* to come.

greater riches than the treasures in Egypt: for he had respect unto the reward.

Moses refused the highest of *these*, by slighting the glories of Egypt. And as for the land of Canaan, he saw it at a distance, but never enjoyed it. His aim, therefore, was at *heaven, then*, as that of all good Christians is *now*.

27 By faith he forsook Egypt, not fearing the wrath of the king, for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith they passed through the Red Sea, as by dry land, which the Egyptians assaying to do, were drowned.

30 By faith the walls of Jericho fell down after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthah, of David also and Samuel, and of the prophets.

33 Who

rary pleasures of the Egyptian court. And, with what view was this? Not of any *worldly* advantage or *present* happiness: for

27, 28. & 29. With this religious *faith* in the *revelations* of the invisible † God, he led the † See ver. I. Israelites out of Egypt; dreaded not the powerful army that pursued him; kept the passover, ordered the blood to be sprinkled on the door-posts of each house; as a sure token of their exemption from the plague that raged around them; had the Red Sea miraculously divided for his passage; and the return of the waters to destroy his pursuers.

30. & 31. God, in reward of the Israelites *faith* in the divine *promises*, made the walls of Jericho fall (Josh. vi. 5.) And by *owning the true God*, upon sufficient *testimonies* given her, the very harlot Rahab saved her life.

32, 33, 34, 35, 36, 37. & 38. In fine, it would be endless for me to go through the numberless instances of the like kind, recorded in the Old Testament. The miraculous victories obtained by some, the marvellous deliverances of others, and the wonderful and di-

T 2

vine

A. D. 63.

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again : and others were tortured, not accepting deliverance : that they might obtain a better resurrection †.

36 And others had trials of cruel mockings, and scourgings, yea, moreover, of bonds and imprisonment.

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about in sheepskins, and goat-skins, being destitute, afflicted, tormented :

38 Of whom the world was not worthy : they wandered in deserts, in mountains, and in dens and caves of the earth.

39 And these all having obtained a good report through faith, received not the promise :

† Ver. II.

39. Thus all your pious *ancestors* stand upon record as *such*, by the firm and rational belief of *future* ‡ and invisible blessings. Things they actually saw not, while they lived ; and though they have all been, long since, in a state of rest and happiness, it is but a state of blessed *expectation*. They have not, as yet, the full and complete enjoyment of that *celestial* glory.

40 God having provided some better thing

40. It being the good pleasure, and wise appointment of God, to defer

* Ver. 32, &c. [Of Gideon, and Barak, and Sampson, &c. For the particular *instances* of the *faith* and *exploits* of the several persons named or not named in these verses, to the 39th verse, let the reader consult Mr. Hallet's Supplement to Mr. Pierce, *in loc*.

† Ver. 35. [A better resurrection,] i. e. a *future* resurrection to *eternal life*, far better than the resurrection of the *women's children*, before-mentioned, or than that of the persons *tortured*, would have been. The *one* being a restoration to the present *short* life, the *other* to an *eternal* one.

thing for us : that they without us should not be made perfect. *defer that, till the perfect and complete || revelation of the gospel were made to us Christians,* A. D. 63.
|| Κρητύσι.
and the last and great dispensation of the *Messiah* be past : that so, both they *patriarchs, prophets, apostles,* and all sincere Christians, whether *Jewish or Gentile* ones, may for the courageous exercise of the same excellent and virtuous *principle,* be all rewarded and crowned together, with the happiness both of body and soul, at the final day of judgment.

C H A P. XII.

The Inference from the foregoing Argument ; viz. That as the Behaviour of the Patriarchs and Holy Men of old, do vindicate the Reasonableness of the Christian Faith, so ought it to be the most exemplary Encouragement, to spirit up all Christians under their Sufferings for it. The same Encouragement further enforced, from the Example of Christ himself. The great Reasonableness and Advantage of suffering for true Religion. The Danger of relapsing from Christianity : especially to the Jewish Converts, from the apparent Excellency and Greatness of the Christian Religion, when compared with the Jewish Law.

1 **W**HEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

1. **H**AVING therefore such * a- * Chap xi.
bundant testimonies,
“ that your Christian faith is the exercise of the same virtuous principle for which all your pious ancestors stand so famously recorded ;” let such numerous and excellent examples † raise you above
all fears and perplexities, spirit
you on in your Christian course,
and keep you from that cowardly

apostacy, † to which your present sufferings are so apt to tempt and draw you.

A. D. 63.

2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

2. And, for your still higher encouragement, consider the most perfect example of Jesus Christ, himself, the author of your religion, and the great rewarder of its true professors; who for the joyful prospect of being exalted as the Redeemer and Saviour of mankind, with absolute patience endured the pains, and with in-

expressible height of mind despised the scandal of dying like a *malefactor* upon the cross: and is now accordingly rewarded for it with the utmost degree of heavenly glory and majesty.

|| ἀναλογισασθε.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

3. Weigh || and compare *his* sufferings with your *own*; and see if the blasphemies against *his* doctrine, the reproaches upon *his* person, and the malicious attempts upon *his* life, be not sufficient to

buoy *you* up under all the conflicts you endure for his sake.

4 * Ye have not yet resisted unto blood, striving against sin.

4. Remember you have not yet suffered the worst, * from those malicious adversaries; and to give

out before you have done as much as those great *worshippers*, and Christ himself has done before you, would be to come short, and lose the power of their examples.

5 And ye have forgotten the † exhortation, which speaketh unto you, as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

5. & 6. Those converts among you, that shrink and faint, already under their persecutions, seem to have forgotten the wise purposes, and great advantages the scriptures mention of God's permitting afflictions to befall his true servants: particularly that of

6 For

Prov.

* [Not yet resisted unto blood.] Perhaps it may be an *agonistical* term: it being the most scandalous thing for any combatant to give out before any blood was drawn: as Jacobus Lydius observes, Agonist. Sat.

† Ver. 5. [And ye have forgotten the exhortation—] It may perhaps be best to take these words *interrogatively*; καὶ ἐκέλησθαι τὴν παροκλήσειν, [Have ye forgotten the exhortation?

6 For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh which corrected us, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

discipline of a wise and good *Creator*, that will reward our sufferings with *eternal* life and happiness?

10 For they verily for a few days chastened *us* after their own pleasure; but he for our profit, that we might be partakers of his holiness.

of reason, and levelled at our highest advantage; being designed to work those dispositions in us, that will render us like to God, and for ever happy in the enjoyment of him.

11 Now no chastening for the present seemeth to be joyous, but

Prov. iii. 11, & 12. "My son, ^{A.D. 63.} despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, &c."

7. & 8. In laying present afflictions on us, God acts only the part of a prudent *father*; training us up, by such methods, as may best work our tempers into a dutiful and patient obedience. And, should he wholly neglect these means, and indulge us in uninterrupted ease, and present prosperity, he would be wanting in one of the proper instances of a careful and tender father.

9. You all own, that the prudent severities and strict discipline of a *natural* parent are so far from discouraging, that they gain greater respect and reverence from the child. How infinitely more advantageous, then, must it be for us *men*, but especially Christians, to be under the present

10. For, while the corrections of our earthly parents may, through human weakness, be sometimes passionate and humourfome, and, at best, do chiefly tend to our conduct in a short and transitory life; the chastisements of God are full

11. Be not, therefore, discouraged at the sharpness of your present sufferings. Afflictions in-

A. D. 63. but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees.

13 And *make straight * paths for your feet, lest that which is lame be turned † out of the way, but let it rather be healed.

judgments, uphold their spirits, and keep them firm to their profession.

14 Follow peace with all men, and holiness, without which no man shall see the Lord:

peaceable carriage, and a gentle disposition toward all mankind, is one of the main branches of our Christian duty.

15 Looking diligently, lest any man ^{† ἐπιπορευόμενος} fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby may be defil-

|| See Deut. ed :
xxix. 18.

16 Lest

deed are always troublesome, and sometimes press very hard; but the great advantage a good Christian may reap from a wise and courageous behaviour under them, is infinitely able to balance that account.

12. & 13. Wherefore, like true combatants, hold out and stand firm to the last. Encourage the faint-hearted, and support such as you find weak and feeble under their afflictions. Remove all objections * and obstacles out of the way of such as you find apt to be prejudiced, and drawn aside; and, by a prudent behaviour toward them, endeavour to rectify their

14. Be careful to practise that *chastity* and *purity* of life, without which none can enjoy the favour of God, nor be happy in his presence. And remember that a

15. Have a careful eye to yourselves, and to one ‡ another, to prevent, if possible, any from relapsing from Christianity, and forfeiting all its blessings; for fear any such *apostate* should prove like a poisonous herb; and so taint || and infect others with his cowardly and base principles.

16. For

* Ver. 13. [Make straight paths: or rather *τεοχίας ὁδοὺς*, smooth, even paths.]

† [Be turned out of the way: *ἐκτραπή*, should be put quite out of joint.—]

16 Lest there *be* any fornicator, or † profane person, as Esau, who for one morsel of meat sold his birth-right.

he resigned up his *birth-right*, to which such excellent privileges were annexed. -

17 For ye know how that afterward when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

apostates from *Christianity*, to be ever reduced again to true religion and happiness.

18 For ye are not come unto the mount that might be ‡ touched,

16. For fear any *Christian*, for the gratification of any * sinful lusts, or securing his *worldly* advantages, should prove as thoughtless and profane † as Esau was, when, to satisfy his present hunger,

birth-right, to which such excellent privileges were annexed. -

17. Let them learn by *his* example, that blessings, once lost, may not be recoverable by the utmost importunity and concern. And as *his* tears could avail nothing toward retrieving the *birth-right* he had fooled away; so it will be an exceeding hard, || if || not impossible thing, for wilful

A. D. 63.

Chap. vi. 4, 5, 6.

18, 19, 20. & 21. And this danger will appear the greater, by considering, they forsake a religion so much

* Ver. 16. Any fornicator: *μη τις πορνός*. That there be no whoremonger, of any kind, amongst you.

† Ver. 16. [Profane persons as Esau:] for resigning the chief *priesthood*, which was the office and privilege of the *eldest* of the family, say most interpreters. Or else, for slighting the solemn *prayers* and *benedictions* of his *father*, with which the birth-right of the eldest son was conferred upon, and confirmed to him, as Mr. Le Clerc thinks. But the true and immediate notion of this *profaneness* of Esau appears best from the words of the history, Gen. xxv. 23. "He did eat and drink, and rose up, and went his way," i. e. careless and unconcerned; thus *Esau despised his birth-right—despised*; the Hebrew word signifies *profanely contemned*. And the *privilege* of the birth-right seems very plainly to have been the *rule* or *headship* of the family, according to those words of Gen. xxvii. 28, 29. "Be lord over thy brethren, &c."

‡ Ver. 18. [Unto the mount that might be touched,] i. e. an *earthly*, *corporal* and *sensible* one, denoting the external and carnal nature of the *ceremonial law*, from thence delivered. Yet I make a *query*, whether the true reading should

A.D. 63. ed, and that burned with fire, nor unto blackness, and darkness, and tempest.

19 And the sound of a trumpet, and the voice of words, which *voice* they that heard, entreated that the word should not be spoken to them any more :

20 (For they could not endure that which was commanded : And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake.)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

23 To the general assembly and church of the first-born which are written in * heaven, and to God the judge of all, and to the spirits of just men † made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling

much more mild and gracious ; privileges and blessings so much nobler than those of the *Jewish* law. That *law* was delivered to your forefathers in a manner so dreadful, and with circumstances so tremendous and affrighting, that neither the people nor Moses himself could bear them, without horror and astonishment.

22, 23. & 24. On the contrary, you *Christian* religion, without any such terrible introductions, upon only the gracious and reasonable conditions of *repentance*, and true *faith*, makes *you* members of that spiritual and heavenly society, whereof all good and holy men * (whether *circumcised* or *uncircumcised*), glorified saints, and even *angels* themselves are a part, under Christ their universal Head, the Mediator of this new and gracious covenant of the *gospel* ; who has redeemed and cleansed us by the sacrifice of his blood. A sacrifice infinitely more pleasing to God than that of Abel, though offered with the most

should not be μή ψηλαφηένω ὄρεα, “ the mountain that might “ not be touched.” This being perfectly true, as to the *time* of the delivery of the *law*, and a circumstance exactly agreeable to the rest, as mentioned by the *apostle*, in this passage. But finding no copies to warrant this reading, I leave it only as a conjecture.

* [Whose names are written in heaven.] See Phil. iv. 3. the note there.

† Ver. 23. [The spirits of just men made perfect ; *that is*, who have perfected and finished their course,] having escaped all the dangers and temptations of the present world.

ling, that speaketh better things * than that of Abel.

and *forgiveness* ; while Abel's called for nothing but *vengeance*.

25 See that ye refuse not him † that speaketh : For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven :

26 Whose voice then shook the earth : but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

the earth was said to tremble, Psal. lxxviii. 8. And the most remarkable dealings of God toward the *Jewish* people, are expressed in *scripture*, by *his shaking the earth*. But when the prophets describe the great changes and revolutions that should forerun, and the mighty power that should accompany the last and perfect dispensation

perfect faith * ; and a bloodshed directly opposite in its effects to *his* ; procuring *us* perfect mercy

25. Take heed then that you fall not off from the religion of the *Son of God*. For if *apostates* from the *law* delivered only from mount || Sinai, and by Moses, who was but a *man*, were so severely punished with death ; how more terrible will be *their* punishment, who renounce a religion that was immediately revealed by the *Son of God* from *heaven* ?

26. For, as great a dispensation as the *Jewish* law may seem to be, by the *solemnity* wherewith it was at first delivered ; yet it is not comparable, either for its *greatness* or *duration*, to that of Christ.

At the giving of that *law* indeed,

A. D. 63.
|| τοῦ λόγου
τῆς γῆς καὶ
ματιζόντα.

* [Than that of Abel : *παρὰ τὸν Ἀβελ*, than Abel.] It not being agreed on by interpreters, whether these words relate to the *sacrifice* offered by Abel, or his *blood* spilt by Cain ; I have expressed both senses.

† Ver. 25. [Him that speaketh—and him that speaketh from heaven—] Note, I interpret this of the *Son of God* : The learned Mr. Pierce thinks it was *God the Father*. The difference cannot be great ; since we all allow, it was the same God who spake by the *angels* and Moses, at mount Sinai on *earth*, and by his Son from *heaven*. And the words of the prophet Haggai express no more than the *degree* of the *solemnity* or *change* made by either of these *voices*. But let the reader judge.

A. D. 63. tion of Christ the *Messiah*, they represent it by God's shaking both heaven and earth, Hag. ii. 7, 8. Yet once more (says God) and I will shake heaven and earth; i. e. make a *thorough* revolution, and establish a lasting dispensation of religion to all mankind*.

27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that † are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have ‡ grace, whereby we may serve God acceptably, with reverence and godly fear.

29 For our God is a consuming fire. consume and destroy us, in a more terrible manner than he did the rebellious *Israelites*, Deut. iv. 24. and chap. ix. 3.

27. Now these words, yet once more, are a plain declaration, that the *Jewish* religion was to be altered and abolished, and a more perfect and *lasting* one to succeed in its room.

28. Seeing, therefore, we *Christians* are actually become members of this excellent and unalterable religion, let us keep firm and ‡ steady to it; and worship God with that religious reverence, which cannot fail to make us acceptable to him.

29. Remembering that, if we do otherwise, he will, one day,

do otherwise, he will, one day,

CHAP.

* See Matt. xxiv. 30. Mark xiii. 25. Luke xxi. 26.

† Ver 27. [Of the things that are made—*ὡς πεποιημέναν*, Of the things appointed]; i. e. *formerly* appointed, but now to be *changed* and *abolished*. See Mr. Pierce.

‡ Ver. 28. [Let us have grace: *ἔχωμεν χάριν*, Let us hold fast the grace,] i. e. the *gospel religion* *ἔχω* being often the same with *κατέχω*, as in 1 Cor. vii. 2. 2 Tim. i. 13. See Glassius Philolog. Sac. Tract. de Verbo Can. 1.

C H A P. XIII.

The Apostle concludes with Exhortations to several Christian Duties, such especially as the Jewish Christians wanted most to have inculcated upon them; viz. to Charity, Hospitality, and Beneficence to their Fellow-Christians in imprisonment. To a due Esteem of the lawfulness of Marriage, and to abstinence from all Uncleanneſs. To Contentment in their wordly Condition. To a juſt eſteem and imitation of their Spiritual Guides. In ſine, to Conſtancy in the true Doctrine, and Worſhip of Chriſtianity, as far ſurpaſſing the External Ceremonies of the Jewish Religion. Deſires their Prayers for him. Prays for them. The Salutation and Concluſion.

1 **L**ET brotherly love continue. 1. **H**AVING thus ſhown you the A. D. 63. great obligations and advantages of reſolutely adhering to your profeſſion, I ſhall conclude with exhorting you to the practice of ſuch of its eſſential duties, as you *Jewiſh* Chriſtians are moſt apt to be wanting in. Remembering, then, in the firſt place, that univerſal love and charity to *all* your fellow Chriſtians, is one of the ſpecial duties of the *goſpel*. No partial diſtinction ought to be made between *Jewiſh* and *Gentile* brethren.

2 Be not forgetful to entertain ſtrangers: for thereby ſome have entertained angels un-
awareſs.

2. In particular be mindful of that part of charity, that conſiſts in hoſpitality to *ſtrangers*. Remember how happy Lot and Abraham were, in entertaining an-

gels *, whom they at firſt took to be but men.

* Gen. xvii.
and xix.

3 Remember them that are in bonds, as bound with them;
and

3. Have a ſpecial regard and compaſſion to ſuch Chriſtians as are under imprisonment for their religion.

A. D. 63. *and* them which suffer adversity, as being yourselves also in the body*.

|| See 1 Tim.
iv. 3. and
chap. iii. 15.

4 † Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

is no such matter. God condemns none but irregular and unlawful pleasures; and the *marriage-bed* is † as honourable and pure to a *Christian* as to any other man.

5 Let your conversation be without covetousness: and be content with such things as ye have. For he hath said, I will never leave thee nor forsake thee.

son, depend upon that promise of God to his church and people, Deut. xxxi. 6. Jos. xv. *He will not fail thee nor forsake thee.*

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

7 Re-

religion. Consider yourselves as liable to the same afflictions.

4. And whereas the || *Jewish* zealots would persuade you, under pretence of greater purity, that *marriage* is an *unclean* state, and inconsistent with the perfection of religion: be assured there

5. Discover no immoderate desire of worldly gain in your dealings and conversation: But rest yourselves contented with what Providence and your own honest industry provides for you. For *Christians*, while they do their duty, may, with still greater rea-

6. And may with the Psalmist confidently say, *The Lord is my helper, I will not fear what man shall do unto me.*

7. Pay

* Ver. 3. [In the body: *ὡς καὶ ἄλλοι ὄντες ἐν τῷ σωματι*—or considering yourselves as (*members*) of the same body,] as some think it should be rendered. But this is not the use of the phrase in other passages, 2 Cor. xii. 3. and elsewhere.

† [Marriage is honourable, &c.] The phrase seems to me to be the most natural sense of the apostle: But, if the reader like it not, he may understand the verse as *imperative*, like the preceding and following ones, *ἔστω* being understood, “Let marriage be kept honourable, and the bed undefiled. For whoremongers, &c. &c.” The like expression is found in the following verse—“let your conversation be, &c.” *ἡ φιλόφρων ὁ τρόπος*; where *ἔστω* is plainly understood.

7 Remember them which have the rule over you *, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

8 † Jesus Christ the same yesterday, and to-day, and for ever.

† so you ought to be immutably constant in preserving the doctrines of his religion pure and untainted: Remembering that his *gospel* is the *same* gospel to your teachers at *first*, and to *you* now, and to all generations that are to come *hereafter*.

9 Be not carried about with divers and strange doctrines: for ‡ it is a good thing that the heart be established with || grace, not meats, which have not profited them that have been occupied therein.

that render a man not a whit *inwardly* better than he was without them.

7. Pay a due respect to the me- A. D. 63.
mory, and follow the example of such as have been our spiritual guides and governors. Remember with what constancy they professed and taught you the Christian faith, with what patience and courage they died, and how they are now crowned and rewarded for it.

8. And consider, that as Jesus Christ is for ever steady and unchangeable in the promises he has

9. Be not, therefore, deceived, and led away by the false notions of the *Jewish* doctors, about the absolute necessity of their *ceremonial* law. For it is of much ‡ greater advantage to be firm and steady in the practice of the moral rules of the || *gospel*, than to be never so strictly observant of the *Jewish* ceremonies and sacri-

10. Certainly

* Ver. 7. [Who have had rule over you, &c.] It is very probable that the *persons* here meant, and recommended as examples of faith and constancy, were, in general, the *elders* of the church at Jerusalem, and in particular St. James their bishop, lately martyred there. See Mill. Prolegom. § 83. 84.

† [Jesus Christ the same yesterday, &c.] That this is not meant of the *person*, but the *promises* and *doctrine* of Christ, is not only agreeable to the *context*, but to many other passages of like nature. See Acts v. 42. 2 Cor. iv. 5. 1 Cor. i. 24, &c.

‡ [It is good, καλον, much better.] See Matt. xviii. 8, 9.

|| [With grace.] See 1 Tim. vi. 3. Where *sound words*, and the doctrines of Christ, are opposed to *strange doctrines*, as *grace* is in this place.

A. D. 62.

10 We have an altar whereof they have no right to eat which serve the tabernacle.

† ἡ σκηνή *na*l services of the *Jewish* law, or the privileges of its † λατρεύοντες. *priests*. But such as still adhere to *that law*, must lose all the blessings and advantages of this religion of Christ.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest, for sin, are burnt without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Jerusalem; and accordingly none can partake of the blessings of his sacrifice and religion, till they come entirely off from the *Jewish ceremonies*, and become true *Christians*.

13 Let us go forth therefore unto him * without the camp bearing his reproach.

dispensation. Let us carry his cross, and after his example, patiently suffer the reproaches and persecutions of our adversaries.

14 For here have we no continuing city, but we seek one to come.

14. Nor be discouraged, though at present, you live in an unsettled condition, and are persecuted from place to place. This world, at best, is not designed as a constant residence; it is *heaven* we are to look on as our eternal city, and lasting home.

15. By

* [Without the camp:] ἔξω τῆς κατὰ νόμον γενομένης πολιτείας, *i. e.* we ought to think ourselves under the *Jewish* dispensation no longer. Theodoret.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name.

16 But to do good and to communicate, forget not, for with such sacrifices God is well pleased.

17. And, to your Christian prayers and praises, be sure to add that great duty of *charity* and *beneficence* toward each other, without partiality and distinction; a sacrifice far better and more acceptable to God than all the burnt-offerings upon the *Jewish altar*.

18 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you *.

19. Pay all just regard to the rules and admonitions of your present || bishops and spiritual || See Ver. 7. guides. Remember how great their charge over you is. Be therefore so tractable under their discipline and admonitions, that they may have the comfort of giving a good account of you, at the great day of judgment; and not see all their pains lost upon you; which would be a most fatal * thing to *yourselves*, as well as a mortification to *them*.

20 Pray for us: for we trust we have a good † conscience in all things, willing to live honestly.

21 But I beseech you the rather to do
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15. By him therefore, as your ^{A. D. 63.} perfect *Higb Priest* and *Intercessor*, offer up your constant prayers and thanksgivings to God; which the prophet calls, "The calves, or fruits of our lips," Hof. xiv. 2.

16. And, to your Christian pray-ers and praises, be sure to add that great duty of *charity* and *benefi-cence* toward each other, without partiality and distinction; a sacri-fice far better and more acceptable to God than all the burnt-offerings upon the *Jewish altar*.

17. Pay all just regard to the rules and admonitions of your present || bishops and spiritual || See Ver. 7. guides. Remember how great their charge over you is. Be therefore so tractable under their discipline and admonitions, that they may have the comfort of giving a good account of you, at the great day of judgment; and not see all their pains lost upon

you; which would be a most fatal * thing to *yourselves*, as well as a mortification to *them*.

18. & 19. Let *me* have a special share in your prayers. Beseech God for success in my ministry, and deliverance from my adversaries. And though I make no question, but to go through my
U *apostleship*,

* [For that would be unprofitable for you;] ἀλυσιτελές, very flatly translated, it bears the same sense with τὰ μὴ καθήκοντα, Rom. ii. 28. As *that* is to be rendered *abominable things*, so *this* signifies a most *dangerous and fatal thing*. See Ephes. v. 11. the note there. And compare Rom. iii. 12.

† Ver. 18. [We trust we have a good conscience—] It is a very elliptical expression. His meaning is thus to be supplied; viz. "In preaching both to Jews and Gentiles, I assure myself, I act agreeably to my apostolic commission; whatever hard censures some *zealots* may pass upon me."

A.D. 63. this that I may be restored to you the sooner.

prayers, which may tend to procure my deliverance from several approaching dangers, and bring me the more speedily to you.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation, for I have written a letter unto you in a few words.

compass as the importance of the matter, and my great affection to you would permit.

23 Know ye that our brother Timothy is set at liberty, with whom if he come shortly, I shall see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

apostleship, with a good conscience, and an undaunted courage; yet I desire the concurrence of your

prayers, which may tend to procure my deliverance from several approaching dangers, and bring me the more speedily to you.

20. & 21. And, in the mean time, may God, the Author of all peace and happiness, who raised up our Lord Jesus Christ from the dead, and thereby declared him the Saviour and Governor of his church, accepting of his blood as the ratification of the new and gracious covenant of the *gospel*, for our perfect pardon and redemption: may he confirm and strengthen you in all true obedience, giving you all the means and advantages of saving religion, by Jesus Christ; to whom be ascribed all honour and glory for ever. Amen.

22. I request, dear brethren, you would not think the arguments I have here used, for your constant perseverance in *Christianity*, too long and tedious. I have couched them in as short a

compass as the importance of the matter, and my great affection to you would permit.

23. Take notice, that our Christian brother Timothy is released from his confinement: and I am in hopes, we may shortly come together, and pay a visit to your church.

24. My hearty Christian love to all your spiritual governors. All the Christians of Rome, and other parts of Italy, salute you all.

25. The Divine Love and favour be with your whole church. Amen.

A P A R A

A

P A R A P H R A S E

ON THE

GENERAL EPISTLE

OF

St. J A M E S.

THE PREFACE.

§ 1. **T**HE *clearest* accounts from antiquity, ascribe The Author.
this epistle to James the son of Alpheus, or Cleopas, the brother of Jude, and consequently cousin-german to our blessed Lord, being called the Lord's *brother*, as that word in the *Jewish* language was usually appropriated to all *near* relations. He was, moreover, styled James the *Less*, to distinguish him from the other James, who, from his great age, was denominated James the *Greater*, or *Elder*. And, lastly, From his extraordinary sanctity and devotion, he went under the character of James the *Just*; and was by the apostles, chosen *bishop* of Jerusalem.

§ 2. The exact distinction of the *person*, helps much The Time.
to determine the *date* of his *epistle*: it being certain, from Josephus, that this James suffered martyrdom, under the high-priesthood of Ananus, and procuratorship of Albinus, viz. in the year of Christ LXII. This epistle must bear date before that time; and is most probably placed by Dr. Mills in, or just before, the year LX.

The
Occasion.

§ 3. About this time the predictions of our Saviour, and of St. Paul, in his second epistle to the Thessalonians, concerning the temper and behaviour of the *Jewish* nation, as tokens of their approaching destruction, were growing on apace towards an accomplishment. False *prophets* and pretended *Messiahs* were numberless; their furious persecution against the Christians was either actually begun, or drew very near; and as *their* rage improved to its utmost heat, “the love of many Christians began to wax cold.” In fine, they had so corrupted their own religion, became so furious against all other people, and so malicious, even to one another, that it could not but be a certain conclusion, “The Judge was not far from the door.” These circumstances gave occasion to this *apostle* the *residential* of the *circumcision* in Judea, to indite this epistle, partly to the *infidel*, and partly to the *believing*, Jews. With the *former*, his purpose was, to correct their haughty errors, soften their ungoverned zeal, and reform their indecent usages in religion. The *latter* he was to comfort, under the hardships they then did, or shortly were to suffer for their Christianity; to warn them from several of the prejudices and practices of their persecutors; to which their former education, or present afflictions might render them too prone; and to spirit them up to a pure and patient profession of the *gospel*. The several turns and applications of his argument to *one*, or the *other*, of these parties, shall be observed, with as much clearness, as can be gathered from the context of each passage; several whereof, after the manner of *eastern* writing, may, at first, seem directed to them *both*, promiscuously, and without distinction.

There is one particular passage (Chap. ii. 14. to the end) that seems clearly levelled against the doctrine of the heretics, called Simonians, or followers of Simon Magus, who, as Irenæus tells us (Lib. II. cap. 28.) affirmed, “*Liberos eos esse agere quæ velint; secundum enim Gratiam Salvari Homines non secundum justas Operas;*” i. e. “That they might live and act as they pleased, because men were to be saved by *grace*, and not according to their good *works*.”

To whom? § 4. It was directed to the Jews and *Jewish converts* of the *dispersion*: yet, as that to the Hebrews was intended

tended for the general benefit of all the *scattered* tribes,
 * though directed to the natives of the Holy Land ; so, * See Pref
 no doubt, *this* had an equal respect to *them*, over whom to the Heb
 St. James immediately presided in the special character § 1.
 of their bishop.

§ 5. And lastly, As this, and the following epistles Why called
 were written, not to any *one*, but to *several* Christian General?
 churches ; it is upon that account, commonly thought,
 they are called *catholic*, or *general* epistles.

C H A P. I.

The Title and Salutation, to the foreign Jews, and Jewish Christians. He begins with the latter, exhorting them to a cheerful and good Improvement of present Troubles and Persecutions, as the highest Perfection of a Christian Life. Prayer, with steady Faith in God, through Christ, the means to attain that Perfection. Advice to the Poor, and to such as are despoiled of their Riches, for the sake of Christianity. The Uncertainty of Riches, and the Benefit of well improved Trials and Temptations. A Warning not to impute any Sin (particularly that of Apostacy) to God, who permits Temptations to befall them ; but to the wilful Indulgence of their own worldly and vicious Inclinations. God, the Author of all spiritual Blessings, cannot be answerable for the Cowardice and Defaults of Men. An Inference from thence, against the furious Temper, and violent Disputes of some Judaizing Christians. Against the pernicious Error of the Jewish Zealots, about the Efficacy of mere Faith, or external Profession of Religion without a suitable Practice. Against Railing and Contention. Charity in Words and Actions, a principal Branch of true Religion.

1 JAMES a servant of
 God, and of the
 Lord Jesus Christ, to
 the twelve tribes which
 are

1. JAMES, bishop of Jerusalem, a Written
 worshipper of the true God, A. D. 6c.
 and an apostle of Jesus Christ our
 Lord and Saviour, sendeth this e-
 pistle

A. D. 60. are scattered abroad, *pistle to the Jews and the Jewish*
 greeting. Christians, particularly to those
 of the dispersion in foreign countries, wishing you all
 blessing and happiness.

2 My brethren,
 count it all joy when
 ye shall fall into divers
 temptations.

3 Knowing this,
 that the trying of
 your faith worketh
 patience.

improving your patience, and working you up to that
 noble disposition of a perfect submission to the Divine
 Will and Providence.

4 But let patience
 have her perfect
 work, that ye may
 be perfect and entire,
 wanting nothing.

* εὐφρα.

5 If any of you
 lack wisdom, let him
 ask of God, that giv-
 eth to all men liberal-
 ly and upbraideth not,
 and it shall be given
 him.

6 But let him ask
 in faith nothing waver-
 ing: for he that
 wavereth is like a
 wave of the sea, driven
 with the wind,
 and tossed.

‡ ἐν πίστει.

7 For let not that
 man think that he
 shall receive any thing
 of the Lord.

8 A double mind-
 ed man is unstable in
 all his ways.

will stick close to no measures of duty and virtue;
 which will defeat all the success of his prayers.

2. & 3. My dear brethren, I
 am truly sensible of the hardships
 and persecutions that are to be
 undergone by such of you as have
 embraced the *Christian* faith. And
 I earnestly exhort you, not to be
 discouraged at them; as being the
 happy means and opportunities of

4. This is the temper that ren-
 ders us complete disciples, and
 is the perfection of a *Christian*
 life.

5. In order to attain * which,
 let every persecuted Christian
 have recourse to God, in prayer,
 as to a most bountiful and free
 benefactor, that will not fail to
 grant him all seasonable assistance
 toward a prudent and courageous
 behaviour under his distress.

6, 7. & 8. But these prayers
 must be offered up with a full
 persuasion of, and reliance upon,
 the Divine Power and Goodness ‡,
 with a firm conviction of the fit-
 ness and lawfulness of the things
 he prays for—an entire submission
 to the heavenly Providence, and
 a sincere purpose of adhering to
 the duties of your *profession*.

For a man that is divided in his
 thoughts and religious principles,
 has really no solid principle at all,
 which will defeat all the success of his prayers.

9 Let the brother of low degree rejoice in that he is exalted: circumstances, think advanced him to, and the opportunities he is furnished with, for the advancement of his faith and virtue.

9. With this steady faith and resolution, let the *poor* Christian, that has * always lived in mean his poverty abundantly compensated by the excellent privileges the *gospel*-religion has advanced him to, and the opportunities he is furnished with, for the advancement of his faith and virtue. A. D. 60. *ὁ ταπεινός.*

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways.

10. & 11. And let such, who for the sake of their religion are fallen † from a wealthy and prosperous condition, be well pleased with a change, that gives them a title to substantial and *eternal* blessings, instead of that *temporal* prosperity, which, in itself, is as liable to be destroyed by a thousand accidents of human life, as a tender flower is by the heat of the sun. † *ἐπλάγ-σιν.*

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him.

12. Happy therefore is the Christian that perseveres in his integrity, though at the expence of all his worldly enjoyments; since he is so certain of that future and complete reward, which the God of truth has engaged to bestow upon all his sincere and courteous servants.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

14. Certainly

13. Let no person then, that is drawn into the commission of any known sin (especially that of *apostasy* from his religion, for fear of persecution) presume to attribute his miscarriage to God; for suffering temptations or afflictions to

A. D. 60. 14 But every man
 { is tempted, when he
 is drawn away of his
 own lust, and enticed.
 indulgence of some worldly and vicious principle.

15 Then when lust
 hath conceived he
 bringeth forth sin;
 and sin when it is fi-
 nished, bringeth forth
 death.

16 Do not err my
 beloved brethren.

17 Every good gift,
 and every perfect gift
 is from above, and
 cometh down from
 the Father of lights,
 with whom is no va-
 riableness; neither sha-
 dow of turning.

guides the *mind*; as much as the *world* does the lights
 of the *sun* and *moon*. Nay, more excellent are his
 heavenly gifts to the *soul*, than is the light of the hea-
 venly bodies to the *world*: for, while *these* have their
 turns and periods varying, and removing nearer, or far-
 ther off from us; God is always the same, and *his* bles-
 sings ever at hand to us.

18 Of his own will
 begat he us with the
 word of truth, that
 we should be a kind
 of first-fruits of his
 creatures.

18. In fine, so infinitely far is
 God from being the author of evil,
 or from necessitating us to any sin,
 or leaving us to the wild direc-
 tion of *chance* or *destiny*; that he
 has displayed the most wonderful
 instance of divine care, and free mercy towards us, in
 bestowing on us the blessings and privileges of the *go-
 spel* doctrine and religion to guide our practices, and to
 actuate our endeavours: making *us* of the *Jewish* na-
 tion *first* converts to it, as an earnest of his calling the
rest of mankind, after us, to the same blessings: so that
we, like the first *fruits* under the *law*, ought to strive

to be the *best* of our kind, and most exemplary Christians, as being *first* dedicated to his service. A. D. 60.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. from that fierceness in disputing for your own opinions (a thing the *Jewish* doctors and zealots are so addicted to) and be of a tractable, meek, and peaceable disposition.

19. And if you desire so to improve yourselves, you must be entirely weaned from that pride and affectation of *teaching*, and imperiously *dictating* to other men; from that violence of human *zeal* is but a hindrance, instead of an advantage, to those principles and practices that are to justify and save us.

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

21. Strive, therefore, to get rid of all those exorbitant passions, that, like a multitude of proud suckers from a tree, will spoil your growth in Christian virtues, which are always best received and improved by a calm and humble spirit.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

22. And, whereas the *Jewish* zealots are wont to put all the stress of religion in mere *outward* profession, and *external* observances; do not you treat the *Christian* religion in that manner; which would be to put the most fatal cheat upon yourselves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

23. & 24. For the *gospel* doctrine is of the same use to the *mind* and *conduct* of men, as a glass is to the *face*. And as the glass is of no benefit to one that sees the spots of his face in it, but takes no care to wipe them off; so the *gospel* precepts can be of no manner of advantage to a Christian,

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what

A.D. 60. what manner of man *stian*, that only externally professes and hears them, but neglects to reform his practice, and leads his life agreeable to them.

15 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

25. He therefore is the only person that truly edifies by the *Christian* doctrine, who embraceth and useth it as a rule of *action*. Then, indeed, it becomes a *law* to him, a law that sets him *free* from the slavish observance of *Jewish ceremonies*; and that man will experience the *gospel* to be a dispensation of more excellent liberties, immunities, and privileges, than all that the zealot Jew can boast of his *Mosaical* institution.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain.

27 Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

26. Certainly, the most specious and loud pretences of external religion are but vain and insignificant things, while a man gives himself up to uncharitable slanders, revilings, and reproaches against his brethren.

27. For the habitual practice of *charity* and bounty toward the afflicted, the conquest over all sensual, worldly and partial inclinations, and such like *moral* duties, are the things in which true religion does chiefly and principally consist.

CHAP. II.

The Argument of the latter Part of the foregoing Chapter continued; viz. That the External Profession of Religion is wholly fruitless, where Men live in the Breach of its Moral and Substantial Duties. This shown in the Instance of Partiality, and respect of Persons, especially in Public and Judicial Causes. Jewish Christians are taxed with this Vice, so common among the Jews. The evil and dangerous Consequence of any one such known and wilful Sin. Moral Practices the best, and only Evidence of Good Principles, proved from the Examples of Abraham and Rahab. All is nothing without them.

I MY brethren, have not the faith of our Lord Jesus Christ *the Lord* of glory, with respect of persons.

hardly any justice is to be found, even in their courts of *judicature*. All is carried amongst them by wealth and *interest*: But for *you*, dear brethren, that profess the more perfect and glorious religion of Jesus Christ, how monstrous must it be to be guilty of a partiality so directly opposite to its spirit and precepts?

2 For if there come unto your * assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment:

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit

1. THE Jews, that now so ^{A. D. 60.} much value themselves, and despise all other people in point of religion, are become so corrupt in their morals, in their private and public dealings, that

2. 3. & 4. For *you* to distinguish your respects, and be partial in your proceedings with any, but especially a *Christian* brother, in a public court, * or in your church * ^{συναγωγαί} assemblies, upon account of his higher or lower fortunes in the world, his circumstances and outward figure; to caress the rich, and slight the poor; would be to make

A D. 60. Sit thou here in a good place: and say to the poor, Stand thou there, or sit here under my footstool: make a most unreasonable distinction, where there ought to be none; and to shew yourselves most unthoughtful and unjust judges.

4 Are ye not then partial in yourselves, and are become judges of * evil thoughts?

5 Harken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?

5. Consider seriously, dear brethren, upon this matter. Does God make such partial differences in his dealings with mankind, as *you* do with one another? How many, that are mean in their outward circumstances, but humble in their tempers, have made the best *Christians*? Did not God choose the very *apostles* out of that number? And have not *they*, and all their poor, but humble *followers*, the surest title to eternal life and happiness?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seat?

7 Do not they blaspheme that worthy name by the which ye are called?

name of Christ, and his religion?

8 If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.

6. & 7. On the contrary, while you are thus guilty of neglecting your *poor* brethren, how forgetful are you, that the *rich* men, to whose rank and quality you are so partial, are the persons most apt to oppose your holy religion! Who are they, but the *richer* sort, of both *Jews* and *Gentiles*, that most commonly blaspheme † the

8. Had you any just regard to that noble and comprehensive duty, of *doing as you would be done by*, you would act at another rate.

9 But

9. Whereas

* Ver. 4. [Judges of evil thoughts: *οι διαλογισμῶν πονερῶν*; judges that use wicked and unjust arguments.]

† [That holy name by which you are called.] *τὸ ἐπικληθὲν ἰσ'* ὑμῶν; that is, called *over* you, or *given* to you.

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole * law, and yet offend in one *point*, he is guilty of all.

though he were not

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

killing him. So that, though you do not actually attempt his *life*, yet, if you commit *adultery* against him, you break in upon the *whole* divine authority, that establisheth *all right* between man and man.

12 So speak ye, and so do as they that shall be judged by the law of liberty. rule of *Christianity*.

A religion that while it is most strict in its *moral* obligations, debarring us from all those licentious practices the *Jewish* zealots † think† *ἑλευθερία* themselves privileged in; yet, as I said, chap. i. 5. it is attended with immunities and blessings far exceeding what the *Mosaical* dispensation can pretend to.

13 For he shall have judgment without mercy, that hath showed no mercy; and mercy

9. Whereas, by such an unjust A. D. 60. and partial proceeding, you violate and stand convict, breaking the *whole* law respecting your neighbour.

10. For, the wilful and habitual breach of any *one* such *principal* command, renders a man, in a just sense, a transgressor of that * *whole table* of the divine law, guilty in other particular instances.

11. Because the same divine *authority* that forbids us any *one* act of violating the rights of our neighbour, forbids us *all* the rest. The same divine authority (for instance) that restrains us from invading the property of *our* neighbour's *bed*, restrains us from

12. Deal by one another, therefore, both in words and actions, as men that expect hereafter to be judged by the pure and perfect rule of *Christianity*.

A religion that while it is most strict in its *moral* obligations, debarring us from all those licentious practices the *Jewish* zealots † think† *ἑλευθερία* themselves privileged in; yet, as I said, chap. i. 5. it is attended with immunities and blessings far exceeding what the *Mosaical* dispensation can pretend to.

13. For certainly, the man, of what profession soever, that shows no tenderness and impartiality towards his brethren, shall find severity

* [The whole law—he is guilty of all :] ὅλον τὸν νόμον, the same as νόμον βασιλικὸν in verse 8. viz. the *royal law* respecting our *neighbour*.

A. D. 60. mercy rejoiceth against judgment*. at God's hands. And no person can so securely and cheerfully stand the great trial of *divine* judgment, as he that has been kind, impartial, and merciful to other *men*, without any unreasonable distinctions.

14 What *doth* it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food;

16 And one of you say unto them, Depart in peace, be you warmed, and filled: notwithstanding ye give them not those things which are needful to the body; what *doth* it profit?

16 Even so faith, if it hath not works, is dead, being alone. his worship, is to pay him no real service, while the practice of those *duties* are wanting, that are the main purposes of all religion.

18 Yea, a man may say, Thou hast faith, and I have works: Show me thy faith without thy works, and I will show thee my faith by my works.

14. Thus, I say, the actual and careful practice of *moral* virtue, is the substance and life of true religion. Mere *faith*, and *external profession*, without this, is of no effect to any man's salvation.

15. & 16. Thus, when an indigent brother presents himself to you, as an object of your *charity*; to feed him with good *words* and kind *wishes*, without giving him any thing to clad his body, or satisfy his hunger, is to do just nothing at all for him.

17. The case is the very same with God, in all other instances of religion; the most loud pretences to *faith*, and the warmest zeal for *external* acts of his worship, is to pay him no real service, while the practice of those *duties* are wanting, that are the main purposes of all religion.

18. To say you are the true members of God's *church*, because you believe his word and revelation, and are a mere *professor* of his instituted religion, is to take a thing for granted, without full proof, and to give only your

* Ver. 13. [Mercy rejoiceth against judgment:] Κατακαυχεται ἔλεος κρίσεως, Mercy triumphs over condemnation; or The merciful man triumphs at his judgment, or at his trial. Mercy for the merciful man, as circumcision is put for the circumcised person, Rom. ii. 26, 27.

your *own* word for it. Whereas, he that shows the A. D. 60.
sincerity of his *faith* and profession, by the good influ-
ences it has in the conduct of his *life*, concludes very
rightly; as the *cause* is demonstrated by the *effect*.

19 Thou believest that there is one God; thou doest well: the devils also believe and tremble.

19. The Jew magnifies himself above the Gentile, for his knowledge and belief of the *one true God*. If *that* be all, the very devils themselves are upon the level with him; for they believe the same, and tremble at the apprehensions of his divine power and justice. And, if your faith be no better than theirs, you have the same reason to tremble as they have.

20 But wilt thou know, O' vain man, that faith without works is dead?

20. & 21. But to convince *you* and *them* of the utter falsity of this principle; let the Jew tell me what it was that justified Abraham, the father of his nation, and of all faithful people? You cannot but know, by the express words of the history, it was not his mere *belief* and persuasion, that God had ordered him to offer up his son, or his confident reliance upon God's *promise*, and his being in *covenant* with him, but his *actual* entrance upon the *performance* of what God had commanded him.

22 Seeest thou how faith wrought with his works, and by works was faith made perfect?

22. & 23. Thus, that great *patriarch* demonstrated the excellence and sincerity of his inward *principle*, by the *practice* of the noblest virtue. It was this procured him that great character, "Abraham believed God, and it was imputed to him for righteousness, and he was called the Friend of God." Gen. xv. 6.

23 And the scripture was fulfilled, which faith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

24. And if this was Abraham's case, it is in vain for any Jew or *Christian* to expect to be saved, upon a different foot from that of the *father* of the faithful.

25. Again,

A. D. 60. 25 Likewise also,
 { was not Rahab the
 harlot justified by
 works, when she had
 received the messen-
 § Josh. ii. 1-
 vi. 23. gers, and had sent
 Heb. ix. 31. them out another
 way?

26 For as the body
 without the spirit is
 dead, so faith without
 works is dead also.

outward profession can no more make a true *Israelite*
 (much less a true *Christian*) than a *body* without a *soul*
 can make up a *man*.

25. Again, what was it that
 rendered the harlot Rahab so ac-
 ceptable to God, as to save her
 life? Not her mere *conviction*
 that the God of the Jews was the
true God||; but her actual *recep-*
tion of the spies, as his messen-
 gers; as the genuine effect of
 such a persuasion.

26. From which instance, as a
 confirmation of the reason of the
 thing itself; it is exceeding plain,
 that bare *external* privileges, and

CHAP. III.

*The Jewish Christians are again particularly dissuaded from
 the Pride and Ambition of being called Doctors, and Teach-
 ers; and from that Spirit of Contemning, Reviling, Cursing,
 and Calumniating, to which the Jewish Zealots were so much
 addicted. The great Advantage of a gentle and peaceful
 Temper, and the fatal Effects of a Censorious and Unbridled
 Tongue.*

§ Chap. i. 19. I MY brethren, be
 See 1 Tim. i. not many ma-
 7. Rom. ii. sters, knowing that
 19, 20. we shall receive the
 greater condemnation.

ting up for *teachers*; of usurping an authority over the
 consciences of others, and be guilty of the calumny and
 censoriousness that is consequent to such pride and af-
 fection. Against *this* notorious *vice* I must now more
 particularly warn you. Consider then, the more know-
 ledge and understanding you pretend to, the more heinous

1. I Have already† observed to you,
 that you can never answer the
 character of true *Christians*, while
 you harbour that ambition of the
Jewish zealots, of imperiously set-
 ting up for *teachers*; of usurping an authority over the
 consciences of others, and be guilty of the calumny and
 censoriousness that is consequent to such pride and af-
 fection. Against *this* notorious *vice* I must now more
 particularly warn you. Consider then, the more know-
 ledge and understanding you pretend to, the more heinous

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

tend to teach others, they had much better pretence to the religious perfection than now they have. The government of the *tongue* has a general good influence upon the conduct of human life.


3 Behold, we put bits in the horses mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth.

6 And the tongue is a fire, a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed of mankind:

2. The very best of us have their A. D. 60.  slips and failings. But the liberties of the *tongue*, are what most men are too apt to transgress in, above all measure. And were those *zealots* but free of the vices of that very *member*, wherewith they pre-

3. 4. & 5. And, as horses are managed by the bit, and ships steered by the rudder, that is, but a small piece, in comparison of the bulk of the vessel; so the whole conversation of a man is, in a manner, guided and well-ordered by the temperate use of that *little member*. Which, whenever it flies out into extravagant, uncharitable and abusive expressions, becomes like a spark amongst combustible matter; blows up and consumes all before it.

6. Well* may such a *tongue* be compared to *fire*, for its desperate and destructive quality: It puts the whole world into confusion and disorder, and destroys like a conflagration, begun from hell itself.

7. & 8. When it once obtains, and has got the mastery over a man's conduct, it is unruly beyond the most savage creature we know of: Its fierceness exceeds that of
X the

A. D. 60. 8 But the tongue
 { can no man tame, it
 is an unruly evil: full
 of deadly poison.

9 Therewith bless
 we God, even the Fa-
 ther: and therewith
 curse we men, which
 are made after the si-
 militude of God.

10 Out of the same
 mouth proceedeth
 blessing and cursing.
 My brethren, these
 things ought not so
 to be.

11 Doth a fountain
 send forth at the same
 place sweet *water* and
 bitter?

12 Can the fig-tree,
 my brethren, bear
 olive berries? either
 a vine, figs? so can
 no fountain both yield
 salt water and fresh.

13 Who is a wise
 man and endued with
 knowledge amongst
 you? let him show out
 of a good conversa-
 tion his works with
 meekness of wisdom.

14 But if ye have
 bitter envying and
 strife in your hearts,
 glory not, and lie
 not against the truth.

15 This wisdom
 descendeth not from
 above, but is earthly,
 sensual, devilish.

16 For

the *lion* and *tiger*; and its venom
 beyond the worst of *serpents*.

9. & 10. It runs men into prac-
 tices the most absurd as well as im-
 pious; causing them to use that *very*
 member, that was given us to cele-
 brate the praises of God, to throw
 out curses and imprecations against
 their *brethren* that were created like
 themselves in the *image* of God.
 Blessing and cursing out of the same
 mouth! How irrational and mon-
 strous a thing to be guilty of!

11. & 12. A thing as utterly in-
 consistent with true religion, as it is
 to suppose the same water, from the
 same part of a spring, should be
 salt and fresh at the same time;
 that a fig-tree should bear olives,
 or a vine produce figs, i. e. a per-
 fect contradiction in the nature of
 things.

13. Whatever Christian convert,
 or *Jewish* zealot, therefore, would
 be indeed a master of religious wis-
 dom, let him show his wisdom, first
 in the suppression of this wretched
 habit, and in reducing himself to a
 meek and charitable disposition to-
 ward his brethren.

14. & 15. For as long as ever
 this haughty and contentious spirit
 in *religious* disputes, vents itself
 through the *tongue*, his boasting is
 but vanity, and his pretences hy-
 pocrisy. The wisdom he pretends
 to, is the effect of nothing but sen-
 sual and worldly principles, and a
 perfect imitation of the *devil* and
 wicked spirits.

6

16. For

16 For where envying and strife is, there is confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

16. For nothing but wickedness ^{A. D. 60.} and distraction can be the result of a proud, censorious, and contentious disposition.

17. Directly contrary to this, the wisdom and temper of *true religion* exerts itself in a freedom from sensual and worldly inclinations, in rendering a man mild and courteous, and persuadable by reason, kind and charitable to the indigent, generous, just, and impartial to *all* mankind, and sincere in all religious pretences.

18. And whoever is of this peaceable and good temper, and endeavours to persuade others to it, will not fail to reap the happy fruits and blessed effects of it.

CHAP. IV.

The Apostle illustrates the woful Effects of a turbulent and malicious Temper, from the then present State and Condition of the Jewish People. A sad Account of them. He endeavours to work their Cure, by persuading them to Repentance, and true Religion. Then dissuades the Christian Converts from the notorious Vice of Slander and Calumny; and from an immoderate and confident Pursuit of worldly Projects, without any pious Regard to, or Reliance upon, Divine Providence.

1 FROM whence come wars, and fightings among you? come they not hence, even

1. WHAT I have * hitherto observed, of the wretched effects of a turbulent and contentious spirit, is, but too wofully demonstrable, ^{Chap. iii. 16.}

A. D. 60 even of your lusts, that war in your members'

tions, those foreign, civil, and domestic broils, that are now the general plagues of *that nation*. What is it, but the sensual and ambitious temper I have been describing?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war. yet ye have not, because ye ask not.

2. Your hearts are entirely bent upon temporal pleasure, and temporal dominion; you are impatient under the *government* Providence has subjected your nation to. This puts you upon *sedition* practices, that can never gain your ends; and your intestine discords make your case still worse. Nor can God be supposed to prosper a people, so estranged from all true religion and devotion toward him.

3 Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.

3. It is true, you keep up the external profession, and the *form* of worship and prayer. But this can avail you little, while the stress of your desires is fixed on *worldly* pleasures, and the view of all your very *prayers* is the gratification of lustful and ambitious principles.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God.

4. O faithless and perverse *nation*! How can you be so ignorant, as to imagine, the love of God and true religion can ever be consistent with this immoderate thirst after *temporal* riches and grandeur! You must give up one, or the other.

5 * Do ye think that the scripture saith in vain, the spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace; wherefore he saith, God resisteth

5. & 6. How contrary have the scriptures of the Old Testament described the temper of God's true servants, to that envious and contentious spirit that now reigns in the generality of *your nation*? Do you perceive any such disposition and

* Ver. 5. [Do you think the scripture saith—the spirit in us—] These words are, by some interpreters, thought to refer

sisteth the proud, but \dagger giveth grace unto the humble. and practice in us *Christians*? So A. D. 62. far from it, that you behold nothing but peaceableness and humility, the genuine fruit of God's Spirit, and to which his special favour and blessing is annexed; according to those words of Solomon, (Prov. iii. 34.) *Surely he scorneth the scorers, but he giveth grace \dagger (or favour) to the lowly.*

7 Submit yourselves therefore to God: resist the devil, and he will flee from thee.

8 Draw nigh to God, and he will draw nigh to you: cleanse your hands, ye sinners, and purify your hearts, ye double minded.

9 Be afflicted, and mourn, and weep: let

7. 8. 9. & 10. And if you would be cured of those wretched habits, that are the causes of your present calamities, and partake of the same blessings with us, you must serve God in the same true and sincere manner as we do; sue to him for pardon and salvation, by reforming all your towering and proud conceits, by hearty repentance for the violences and injustice you have committed; and endeavouring to

X 3

rectify

fer to [Numb. xi. 29. Enviest thou for my sake?] i. e. should the gifts of the Spirit, conferred upon *one*, move *another* to envy? But as those words are very different from St James, who was not here speaking of *gifts* and spiritual Pre-eminence at all; I judge the paraphrase to be the most agreeable and coherent sense. For I think it will clear this passage of all difficulties, if we divide the *fifth verse* into two *interrogations*; viz. [Do you think that the scripture speaks in vain?] i. e. the scripture quoted in the *sixth verse*; or any of those *scriptures* that speak against *pride* and *envy*. Then [The spirit that is in us lusteth (or lusterh it) to envy? in us; i. e. in us apostles, or Christians. No; far from it; it puts us into a far better way of obtaining God's *grace* or *favour*; viz. by *peaceableness* and *humility*. [Wherefore (not *he*, but) *it*, the scripture saith, God resisteth the proud, &c.

\dagger Ver. 6. [Giveth grace,] i. e. Favour or blessing. $\chi\acute{\alpha}\rho\iota\varsigma$ answers to \aleph in the *Hebrew*: its primary sense is *favour*; which in the New Testament is branched out into several acceptations, including either the *blessings of the gospel in general*, or any *principal branches* of them. But is rarely (that I can find) used to signify any *inward motions*, or *secret operations of the Holy Spirit on the mind*, unless when it expresseth the *extraordinary gifts*, and *miraculous endowments* on the apostles and *first Christians*.

A. D. 60. let your laughter be turned to mourning, and your joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

and make you again, his beloved *church* and *people*.

11 Speak not evil one of another (brethren) he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

rectify those corrupt inclinations, that have hitherto divided you between God and the world: by thus striving against the temptations of the devil, you shall be enabled to overcome them; and upon condition of so thorough a humiliation and repentance, God will be reconciled to you, avert the judgments that hang over you,

11. As to you, dear brethren, that are already converted to *Christianity*, be sure to avoid that pernicious custom of *slander* and rash *censure*. Remember, that whoever hastily and unjustly condemns another man, reflects upon *religion* itself, sets up for a *judge*, and makes himself wiser than the divine *law*. And such a one must not pretend to be a true disciple of that *law*, while he sets himself *above* it.

* Rom. xiv.
A, 10. 12 There is one law giver, who is able to save, and to destroy: who art thou that judgest another?

12. Consider, that God alone, * who gives us his laws, has the right to judge and condemn us for the breach of them: and how dare any man take *his* work out of his hands!

13 Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

Christian converts, I find, are too much tainted with the *Jewish* spirit of worldly mindedness. You cut out business, and conclude upon the success, as if *time* and *events* were at *your* disposal.

14 Whereas ye know not what *shall* be on the morrow: for what

13. Another thing, I would correct in you all is, that *confidence*, and unthoughtful *assurance*, with which you are apt to pursue your worldly projects; without a due sense of, and pious dependence upon divine Providence. Some of you

14. & 15. You forget what changes and disappointments a single *day* may produce: and that *life*

what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doth it not, to him it is sin. has (or ought to have) better notions of his duty, and a stronger sense of his religious obligations.

life itself is as fleeting as a vapour. A. D. 60. A consideration, that ought to fill us with the most humble dependence upon the divine will, in all events and expectations.

16. And, therefore, such eager designs; and confident proposals, in your temporal affairs, look as if you thought yourselves independent of divine blessing and protection.

17. Now *this* or any *other* crime, must be greater in a *Christian*, than in any other man; because *he*, by the clear revelation of the *gospel*, has (or ought to have) better notions of his duty, and a stronger sense of his religious obligations.

CHAP. V.

He turns himself to the Jews, reproaching them with the just and miserable Effects of their Avarice, Cruelty, Lust, and Injustice. Then returns to the Jewish Christians, exhorting them to Patience and good Temper, under their Persecutions from the Jews, in hopes of a speedy Deliverance, by a just Judgment upon that Nation. Warns them from the Sin of rash Swearing, so common among the Jews. Recommends Prayer to the Afflicted, and Divine Praises to such as are in easy and cheerful Circumstances. Adviseth Anointing and the devout Prayer of Inspired Ministers, to be used for the Recovery of such as are struck with Sicknes, as a Punishment for some notorious Sins. Such are enjoined to make special Confession of the Sins they take to have been the Cause of their Distemper. The great Effect of the Prayers of Holy and Inspired Ministers, for the Recovery of such People. The happy Advantage of bringing a Sinner from Ignorance and Vicious Courses, to true Repentance.

A. D. 60. 1 **GO** to now ye
rich men, weep
|| Chap. iv. and howl for your mi-
13, 17. series that shall come
upon you.

2 Your riches are
corrupted, and your
garments moth-eaten.

3 Your gold and
silver is cankered, and
the rust of them shall
be a witness against
you, and shall eat
your flesh as it were
fire: ye have heaped
treasure together for the last days.

4 Behold, the hire
of the labourers,
which have reaped
down your fields,
which is of you kept
back by fraud, crieth,
and the cries of them
which have reaped,
are entered into the ears of the Lord of Sabaoth.

5 Ye have lived in
pleasure on the earth
and been wanton: ye
have nourished your
hearts as in a day of
slaughter.

6 Ye have con-
demned and killed the
just, and he doth not
resist you †.

1. 2. & 3. **IT** is not without good
reason that I warn
|| you all against a too eager and
confident pursuit after worldly
riches. For let the worldlings of
the *Jewish* nation consider now,
and behold, to what a lamentable
end those principles are likely, in a
short time, to reduce them; when
their riches shall perish, their gran-
deur be eclipsed, and themselves be
destroyed, by a judgment most
dreadful and exemplary.

4. *You* that to enrich yourselves,
have defrauded and oppressed others,
even robbing the hireling of his
wages, will shortly feel the effects
of such injustice, in the resentments
of a just and all-powerful God.

5. *You* that have abused the
plentiful provisions of Providence,
to riot and excess, will find you
have been but fattening yourselves up,
like sacrifices, for the day of slaugh-
ter*.

6. *You* that have crucified your
own innocent Messiah and Saviour;
and still, with unrelenting hearts,
are persecuting his *disciples*, from
the

* Ver. 5.—[As in a day of slaughter.] Note, This phrase
may, perhaps, more properly signify, *As men do in a time of
feasting upon slain sacrifices.*

† Ver. 6. [And he doth not resist you, or else interro-
gatively, *ἐν ἀντιτάσει σου*; Doth he not (in return) now
set himself against you?] A much more consistent and clearer
sense; agreeable to chap. iv. 6. and 1 Pet. v. 5. See also
Dr. Bentley's *Remarks upon Free Thinking*; where there is
given, by that admirable critic, a most ingenious conjecture,
for a yet clearer sense of this passage.

the same wicked principles, by which your forefathers ^{A. D. 60.} slew the ancient *prophets*; will soon experience the direful consequences of such incurable malice and ingratitude.

7 Be patient therefore, brethren, unto the coming of the Lord: behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient: stablish your hearts, for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned: behold * the judge standeth before the door.

and you have no need to prevent him, in what he will so soon and certainly perform for you.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering, affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy.

7. & 8. Wherefore, my dear brethren, that are *converted* to his persecuted religion, bear all your present sufferings with courage and patience. Imitate the industrious husbandman, that patiently waits the seasons of the year, to produce him the fruits of his cost and labour. With infinitely better assurance, may you depend upon Christ for * a speedy deliverance from these your persecutors, and a glorious reward for your perseverance.

9. Discover no fretful impatience, no thirst of revenge against your enemies, or one another. For that would be to incur the same punishment due to *them*. God himself will very * shortly be your just avenger,

10. & 11. Let the courageous examples of God's true *prophets* in all ages, spirit and support you. Remember Job, that most afflicted of all men; how deeply he suffered, and how amply he was recompenced. And from hence assure yourselves, God can never fail, in due time, to rescue and reward every faithful servant.

12. And

* [The coming of the Lord draweth nigh. The Judge standeth before the door;] viz. The destruction of Jerusalem, which was but a few years after this epistle was written.

A. D. 60. 12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath : but let your yea, be yea, and your nay, nay, * lest ye fall into condemnation.

in such kind of * oaths. For no oath can be made by any *creature* *, but must have an *ultimate* respect to the *Creator*, whose creature it is. Be therefore careful, always to speak truth, and use no other means to gain belief, than a modest *affirmation* or plain *denial*. For every degree beyond this, bespeaks some † false design, and is sinful ‡ and condemnable.

13 Is any among you afflicted, let him || *κακοπαθεῖ*. pray : Is any merry, let him sing psalms.

§ *ἐνθουσιάζει*. Cise of them that are in ease § and prosperity.

14 Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord :

15 And the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed

12. And let me particularly warn you, that no examples, no provocations whatever draw you into the vice of common swearing, and invoking the name of God upon light and needless occasions. Swear not so much as by any *creature* of God, in common conversation, as the Jews accustom themselves to do, and vainly pretend there is no evil

13. Improve every condition of life to a religious advantage. Let *prayer* be the refuge of the || afflicted ; and devout *praises*, the exer-

14. & 15. When any Christian is visited with sickness, especially any disease inflicted on him for some *notorious sin* ; let no *charms* and *conjurations* be used over him, as the Jews are † now a-days wont to do, when they anoint their sick with oil : But let the Christian *ministers* be sent for, to intercede with God, by fervent prayer. They may indeed, use the *anointing* as a *natural* remedy, but not in a *superstitious*

* [Nor by any other oath, *μήτε ἄλλον τινα ὄρκον*. Nor by any such kind of oath.] So in Mark iv. 41. Luke viii. 25. *Τίς ὅδε ἄνθρωπος ἐστίν*, What *manner* of person is this. See Matth. v. 34. 35.

‡ [Lest ye fall into condemnation, or *εἰς ὑποκρίσιν*, as some copies read it.

† See Lightfoot Harm. N. T. Burnet Artic. p. 289.

mitted sins, they shall *stigious* way. Let them lay all the ^{A. D. 60.}
be forgiven him. *strefs* in the devout *prayers* of *in-*
spired ministers, put up in Christ's name, for a blessing
upon that means. And those prayers shall become ef-
fectual for the recovery of a true penitent, and the for-
givenness of those sins that were the cause of his distem-
per *.

16 Confess your faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man avail-eth much.

before prescribed, ver. 14. for God will have great respect to these prayers of † *ministers*, which now, in the *first* † *discuss.*
times of the *gospel*, are directed and assisted by the inspi-
rations || of the *Holy Ghost*.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heavens gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the

16. In all such *extraordinary* sicknesses as these, let the sick person freely acknowledge and confess to his *minister* the *particular* sins he hath reason to conclude brought the distemper as a *special* punishment upon him. And then let the minister appoint and pray for him, as

before prescribed, ver. 14. for God will have great respect to these prayers of † *ministers*, which now, in the *first* † *discuss.*
times of the *gospel*, are directed and assisted by the inspi-
rations || of the *Holy Ghost*.

17. & 18. And, as the prayers of *ἐκκλησία*,
Elijah who was but a mortal *man*, See 1 Cor.
any more than many Christian *mini-* 4, 5, and
sters are now), availed to stop the Chap. xiv.
rains upon the land of Israel, for 15, 17.
three years and six months together, in the days of Ahab; and then to bring them again: So shall these prayers of men inspired by the *Holy Spirit*, now under the *gospel*, be as available for the cure of these distempers, or any such miraculous event, as God shall think convenient, for the promotion and encouragement of his true religion.

19. & 20. And, to conclude, let all Christians whatever (especially *ministers*,

* [The sick.]—The same *sickness*, and the same kind of *sins*, as in Matth. ix 2, 6, 7.—x. 8. Mark vi. 13 1 Cor xi. 32. See the paraphrase fully vindicated, in the excellent Dr. Clagget, in his discourse of *Extreme Unction*, Part I. Printed in 1687.

A. D. 60. the truth, and one
 { convert him,

20 Let him know,
 that he which con-
 verteth the sinner from
 the error of his way,
 shall save a soul from
 death. and shall * hide
 a multitude of sins.

all its sins; an act of infinitely greater value than the restoring a sinner to his *bodily* health; and as much preferable, as *eternal* is to *temporal* good, and, as the *soul* is to the *body* †.

ministers, whose * special office it is), remember, that for them to be instrumental in thus reducing a sinner to the sense of his miscarriages, and to true repentance for them, is the noblest office they can perform. Let them value themselves as instruments of saving a *soul* from destruction, and covering

* ἀδελφοί—τίς—See Dr. Claget, Sup. p. 40, 41.

† [Shall hide a multitude of sins.] Both Dr. Hammond and Dr. Whitby makes this refer to the sins of the person who *does*, not who *receives* the charitable office of conversion. But, as I have chosen to follow the sense of Dr. Claget, as much more natural, I refer the reader to his own choice, when he has seen how judiciously he has cleared the sense of these verses. Extreme Unction, pag. 40, 41.

A

P A R A P H R A S E

ON

THE FIRST EPISTLE GENERAL

OF

St. P E T E R.

THE PREFACE.

§ 1. **C**ONCERNING the *author* of these two Epistles, there can be no doubt, all ages having ascribed them to the Apostle St. Peter. Author

§ 2. In the year of Christ 67 or 68, in the latter end of Nero's reign, St. Peter and St. Paul are agreed on to have suffered martyrdom at Rome. They having, therefore, both of them declared their deaths, to be near at hand, St. Paul, in 2 Tim. iv. 6. and St. Peter here, 2 Epistle i. 14. makes it most natural to conclude, the *date* of these two *epistles*, with that of 2 Tim. to have been in the year 66 or 67, as judiciously stated by Dr. Pearson, Dr. Mills, and Dr. Whitby; to the eternal confutation of the Romanists, who in favour of their darling notion of St. Peter's being at Rome, and for 25 years *bishop* there, would place it in the year 44, in direct contradiction to the history of the Acts, and the most evident passages in these *epistles* themselves. Time.

§ 3. They are dated from Rome, which, for its notorious degree of *idolatry*, vice, and superstition, is figuratively styled Babylon here, and in Rev. xvii. and xviii. (see note on cap. v. ver. 13.) Place.

§ 4. The design of the apostle, with relation to the Christians of these provinces, is evidently the same with that Occasion.

* See cap. i.
28.—ii 10.
—iv 3. and
2 Pet. i. 1.

that of St. Paul to the Hebrews, and of St. James, to their whole *dispersion*, viz. The Jews being now, from Judea to the utmost bounds of their dispersion, arrived to the utmost degree of impiety, lust, rage, and distraction; their aversion to the Roman government prompting them to *sedition*; and their unbounded zeal for the *cere-monial* law exciting them to persecute all *Christians*, without any relentings of mercy or humanity, and to hearken to the pretences of every *false prophet*; gave occasion to St. Peter's advices here directed, chiefly to the *Jewish* converts, but not excluding such *Gentile* Christians as had been either formerly proselyted to the *Jewish* religion, or were newly converted from * *heathenism* to Christianity. To support them under their heavy persecutions; to persuade the *Jewish* converts particularly to have no hand in the rebellion against Cæsar, or his officers; and to spirit them *all* to perseverance in the pure and peaceable profession of their *Christianity*, against the false doctrines, and impure practices of the *Jewish* zealots, or of such *heretics* as were then spawned from those people, as was Nicholas of Antioch (Acts vi. 5.) whose lewd *sect* is taken notice of by St. John, Revel. ii. 15. and is generally thought to be referred to, in some passages of these *epistles*.

§ 5. I shall only add, That the destruction of Jerusalem drawing now very near, St. Peter presents it in the same expressions, taken in the same latitude with those of the ancient *prophets*, our Saviour and St. Paul, upon the same prudential reasons: those phrases, *the day of the Lord, the coming, or revelation of Jesus Christ*, referring both to the *particular* judgments on the *Jewish* nation, and to that of the whole *world* in *general*. For which I refer the reader to the *Preface* to the Thessalonians: and for what is here urged in the *relative* duties, I refer him to the *Preface* of the Ephesians, § 4. Let the learned reader also consult the great and learned Sir Isaac Newton's Observat. on the Apoc. cap. i. where he will see still a clearer light into the *time, date, and design*, of this and other *epistles*.

CHAP. I.

The Direction and Salutation. The Apostle bleisseth God for the great Mercies and Privileges of the Gospel Religion. Comforts both Jewish and Gentile Christians under their present Persecutions, from the Sense of those happy Blessings, is the Truth and Certainty of them, as foretold by the Ancient Prophets, and now exactly fulfilled. Exhorts them to the pure and steady Practice of their Religion, from the great Consideration of their Redemption by the Blood of Jesus Christ.

1 PETER an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

1. PETER, an apostle of Jesus Christ, sendeth this epistle to the converted Jews of the ancient *dispersion*, in Pontus, Galatia, Cappadocia, the provinces of the Lesser Asia, and Bithynia. Not forgetting the *Gentile* * Christians of those parts.

2. To all you that have embraced the gracious covenant of the *gospel*; a covenant that is ratified † and confirmed by the blood of Christ, and entitles you to the gifts and graces of the *Holy Spirit*; privileges that God originally designed, and by his prophets formerly promised, to the *Christian* church. Wishing you the abundance of divine favour and happiness.

3. & 4. Expressing my humblest thanks to God, the Father of our Lord Jesus Christ, for the inexpressible mercy of giving us Christians so sure a prospect of the never-fading and eternal happiness of heaven, by the resurrection of Jesus Christ, our Lord and Head.

5. And

Written A. D 66.

* See chap. i. 18. ii. 10. iv. 3. 4. 5. & 2 pet. i.

† See Heb. xii. 24 Exod. xxiv. 8.

A. D. 65. 5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

|| εκ καιρου
ερχεται.

fail of complete glory judgment.

6 Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations.

7 That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ :

8 Whom having not seen, ye love ; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable, and full of glory.

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you :

5. And for preserving and supporting us, by his almighty power, under all our afflictions and temptations, to persevere in the faith of this his last || and great dispensation of the *gospel*, whereby we shall not and happiness, at the final day of

6. & 7. This is what *you*, as good Christians, cannot but make the subject of your utmost joy and satisfaction. Looking on the worst of present evils as only so many happy opportunities of exercising your faith, improving your virtue, and brightening that future crown you are then to receive ; and consequently to be of more real advantage to you than all the riches and fading glories this world can afford.

8. & 9. Thus upon reasonable and sufficient evidence, you embrace a Messiah you never *personally* knew ; and believe the doctrine and promises of a Saviour you never *actually* saw. This fills you with the inexpressible and glorious hopes of that eternal salvation which is the sure reward of such as are possessed with a faith so rational and well-grounded.

10. & 11. This is that gracious dispensation of religion for the future happiness of mankind, so exactly described and punctually foretold by the ancient prophets, men inspired by the Spirit
of

11 Searching what, * of this very Christ, to foretel A. D. 66.
or what manner of both the *time* and glorious *fruits*
time the Spirit * of of his sufferings in relation
Christ which was in himself, and all his true disciples.
them did signify, when the sufferings of Christ, and the glo-
it testified before-hand ry that should follow.

12 Unto whom it 12. For, as to the *time*, they
was revealed, that not knew and expressly declared it was
unto themselves, but not to be transacted in *their* days,
unto us they did mini- but spoke of it as *future*, represent-
ster the things which ing it just as it has now been actu-
are now reported unto ally revealed by Christ himself,
you by them that and declared to you and all Chri-
have preached the stians, by us his *apostles*, endowed
gospel unto you, with the same Holy Spirit for
the Holy Ghost sent that purpose. And this dispen-
down from heaven; sation of the *gospel* is so abundant
which things the an- in divine wisdom, justice and mer-
gels desire to look in- cy toward mankind, that not on-
to. ly *prophets* foretold it with plea-

sure, but the very *angels* themselves cannot but con-
template upon it with delight and astonishment.

13 Wherefore gird 13. Let this consideration then
up the loins of your arm you with vigilance, courage,
mind, be sober, and and constancy in a profession at-
hope to the end, for tended with such blessings as these
the grace that is to be of the *Christian* * religion are,* *ἐν δόξῃ*
brought unto you at which you are so certain to en- *λύψει ἡ*
the revelation of Je- joy at the final appearance of * *σὺ Χριστῷ*.
sus Christ; Christ to judgment.

14 As obedient 14. & 15. Show yourselves true
children, not fashion- disciples of Christ, by reforming
ing yourselves accord- the irregularities of your former
ing to the former lusts notions and practices, and imitating
in your ignorance: the divine Author of your religion
in holiness and purity of life.

15 But as he which 15. But as he which
hath called you is ho- hath called you is ho-
ly, so be ye holy in all manner of conversation;

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Y

16. For

* Ver. 11. [The spirit of Christ which was in them.] The
meaning is, either the same Spirit of God, which inspir-
ed the *prophets* formerly, and dwelt in Christ more fully
afterward: Or else, the Spirit by whose inspirations the
prophets foretold the time and circumstances of Christ's suf-
ferings, and is therefore called the *Spirit* of Christ. The
former seems to be the more natural sense.

A. D. 66. 16 Because it is written, Be ye holy, for I am holy.

be holy as God is holy, are much more engaging upon us of the *Christian* church.

17 And if you call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear :

mercy as the *Jews* themselves are, and shall be judged and rewarded equally with *them*; you are obliged to particular care and watchfulness over your future conduct.

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers :

19 But with the precious blood of Christ, as of a lamb without blemish and without spot.

20 Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you ;

21 Who by him do believe in God that raised him up from the dead, and gave him glory, that your

† δι' ἡμῶν.

16. For those expressions (Lev. ii. 44. --- xix. 2. --- xx. 7, 26.) wherein the *Jewish* people are exhorted to

17. And this does most specially concern such of you as are newly converted from the *heathen* to the *Christian* religion, from the worship of *idols* to that of the *one true God*. Now that you are received into the true *church* of God, with the same goodness and

18. & 19. You ought to consider yourselves as captives redeemed from a state of ignorance and *idolatry*, wherein you were originally educated. And that the purchase was not procured by the most valuable thing *this* world could afford, but cost the blood even of Christ himself *the Son of God* ; a person of most exalted dignity and perfect innocence.

20. & 21. Even that *Messiah*, originally designed by God for the redemption of all mankind ; but, though promised from the first, and all along described by the *Jewish prophets*, to that people ; yet was not *actually* sent into the world for that purpose, till this last and great dispensation of the *gospel* ; wherein his religion was intended to be proposed equally

to you † and *them*, by his *apostles*, and demonstrated to us all, by his resurrection from the dead, as a sure pledge of *our* future happiness, upon our sincere obedience. So that, by being *Christians*, you do not forsake God

faith and hope might be * in God.

God (as the obstinate *Jews* vainly pretend) but do most effectually * believe in him. A. D. 66

22 Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren; *see that ye love one another with a pure heart fervently :*

22. And since you have engaged to reform your lives, by obedience to this pure and *spiritual* religion, one of the chief duties whereof, is an universal love and charity to *all* your Christian *brethren*; be sure to practise that *principal* virtue with the utmost ardour and sincerity.

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

23. Remember that by embracing this profession, you become the *church* and people of God, in a sense much more excellent than the *Jews* were by their natural descent from Abraham and the *patriarchs*; or than any *profelyte*

could be, by joining himself to their external and *cere-monial* worship. You are regenerated and made the children of God, by the belief of those *gospel* doctrines, the habitual practice whereof will work in you those excellent graces and divine virtues, that will for ever adorn and make you happy ||.

|| See John i. 12, 13. and here ver. 42.

24 For all flesh is as grass, and all the glory of man, as the flower of grass. The grass withereth, and the flower thereof falleth away :

24. & 25. Those privileges of natural *descent* the *Jews* so much boast of, the succession in rich and noble families, by any civil relation or institution, are mere *external* and fading blessings: As *Isaiah* formerly represented them. But the blessing of being taken into God's *church*, by embracing the revelation of *Jesus Christ*, is of the utmost and everlasting consequence to us. And thus the gospel we preach to you is truly what *Isaiah* there

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

described it, "The word of the Lord that endureth for ever," *Isa.* xl. 6, 7, 8.

Y 2

CHAP.

* Ver. 21. [That your faith and hope might be in God, *ὅς ἐστιν πρὸς ὑμᾶς — εἰναι ἐν Θεῷ.* So that your faith—is in God.]

C H A P. II.

The Loving and Charitable Temper spoken of chap. i. 22. further and particularly recommended, from the great Example of Christ; and the Blessings of his Religion. The believing Gentiles are received into its Privileges, while the infidel Jews are rejected; according to the Scripture Prophecies. The Jewish Christians exhorted to pay all due Obedience to the Emperor and his Officers; as obliged thereto by their Christianity, and as the only Means to avoid the scandalous Character of being Seditious, as the Gentiles were apt to represent the Christians, in common with the rest of the Jewish Nation. Christian Servants or Slaves obliged to serve and respect even their Heathen Masters, though severe toward them for their Religion's sake: Encouraged thereto by the Example of Christ's Meekness and Patience under his Sufferings.

A. D. 66. I **W**herefore laying aside all malice and all guile and hypocrisies, and envies, and all evil speakings,

* Chap. i. 23, 24, 25.

2 As new born babes desire the sincere milk of the word, that ye may grow thereby:

† Josephus. Jam. i. 21.

† *πολογικόν* and to put in practice the pure and † reasonable precepts of the *gospel*, whereby you may improve in all virtue and holiness.

3 If so be ye have tasted that the Lord is gracious.

|| *χρησθῶ*.

to you by Christ your merciful Redeemer and great example.

1. & 2. **T**HUS are you * regenerated by the *Christian* faith. And therefore, as new born children are to be fed with the most simple and harmless diet; so ought *you*, now, most carefully to avoid all those principles of treachery, hypocrisy, envy, and calumny, to which the *Jewish* † people are so miserably prone,

3. Those contrary graces of a gentle, meek, || and kind disposition, being so fully recommended

to you by Christ your merciful Redeemer and great example.

4. & 5. Look

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also, * as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

are capable to offer such truly spiritual services to God, as infinitely surpasses their legal and *ceremonial* sacrifices; and are invested with such honours and privileges as *their* imperfect dispensation have no pretence to*.

6 Wherefore it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded.

7 Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

8 And a stone of stumbling, and a rock of offence, even to them

4. & 5. Look upon yourselves ^{A. D. 66.} as members of *his* religion; both *Jewish* and *Gentile* Christians being equally parts of that noble fabric, the *church*; of which *he* is the foundation and corner-stone, uniting you both into one building, far exceeding that of the *Jewish temple*. And, though the *Jewish* council rejected and despised him, yet has God demonstrated him to be the true *Messiah*; and *you*, as members of his church,

6. Agreeably to that prophecy of Isa. xxviii. 16. concerning Christ: "Representing him as the Head of a new and more perfect religion, attended with more valuable promises and privileges, undoubtedly to be bestowed on all the Jewish people that would embrace and obey him."

7. & 8. Which character of him is now fulfilled to you *Christian* believers, that enjoy the privileges of the *gospel*. But, to the obstinate unbelievers of *that nation*, are as justly applicable those words of the Psalmist, relating to the same *Messiah*; Psal. cxviii. 22. "The stone which the builders (*i. e.* the Jewish council) rejected, is become the head of the corner," *i. e.* the head and founda-

Y 3

tion

* [Lively stones, a spiritual house, a holy priesthood,] Expressions all alluding to the *Jewish* temple and priesthood, and intended to show the excellency of the *Christian* above the *Jewish* religion.

A. D. 66. them which stumble at the word, being disobedient, whereunto also they * were appointed.

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light;

† See ver. 5. 10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

theirs. So that you are capable of offering up a service to God more pure and acceptable than *they*, by their *ceremonial worship*, can pretend to.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

tion of God's true church. In them also is completed that prediction of Isa. viii. 14. representing Christ as a "stone of stumbling, error, prejudice and destruction," to which God has in so just judgment, given *that* people over, for their incurable malice and ingratitude*.

9. & 10. As much, therefore, as the *Jewish* zealots are apt to despise you *Gentile* Christians, as a people that never were in covenant with God, nor belonged to his ancient church; yet even *you* may now assure yourselves, that, by your embracing *Christianity*, your condition is as much different from what it was, as light is from darkness; and all the sacred *characters*, † great *titles*, and religious *privileges*, that nation so much value themselves upon, are *yours* now in a much better and truer sense than ever they were. You are capable of offering up a service to God more pure and acceptable than *they*, by their *ceremonial worship*, can pretend to.

11. Wherefore, dear brethren, whether *Gentile* or *Jewish* Christians, make it your utmost endeavour to answer this excellent design of your religion, for the glory of God, and your own happiness,

* Ver. 8. [Whereunto also they were appointed:] Or else *εις ο κη ἐτέθησαν*—[To which (*prejudice and infidelity*) they were wilfully and habitually disposed:] In the same sense with *τεταγμένοι εις ζωην αἰώνιον*, [Men well disposed for eternal life,] Acts xiii. 48. But it is, perhaps, most natural to refer the *εις ο κη ἐτέθησαν*, to the *τῷ λογῷ*, [the word]. Thus—
 "They, being disobedient, stumbled at that word to which
 "they were appointed, viz. for light and instruction."

pinefs, by the conquest of all those sensual appetites A. D. 66.
that corrupt the true principles of the mind. Place
not your aims and hopes upon *temporal* pleasures : Look
upon the present *world* only as a passage toward the
more certain and durable happinefs of *heaven*.

12 Having your
conversation honest a-
mong the Gentiles,
that whereas they
speak against you as
evil doers, they may
by your good works
which they shall be-
hold, glorify God in
the day of visitation.

12. I warn the *Jewish* converts
especially, to consult the credit and
interest of their profession, by a
prudent and decent behaviour a-
mong the *Gentile* people ; and
particularly by paying all due o-
bedience to the government of
the *country* you live in. This
will be the best means to take off
that prejudice and misrepresenta-

tion you lie under, among the Romans, as a people as
seditious * and averse to their laws, as the rest of the * *κακοποιῶν*
† *Jewish* nation is. And, by thus expressing your† *Joseph. de*
peaceable subjection to their government, you will a- *Bel. Jud.*
void the vengeance of God, wherewith the rest of the *Lib. II.*
sinful world will be severely † chastised ; and, whenever *Cap. 8.*
you are called to account before the Roman † judica- *† ἡμέρα ἐ-*
tures, will be able to give an honourable account of *πιστοπῆς.*
yourselves, and cause all people to think and speak well
of your religion.

13 Submit your-
selves to every ordi-
nance of man for the
Lord's sake, whether
it be to the king as
supreme,

14 Or unto gover-
nors, as unto them
that are sent by him
for the punishment of
evil doers, and for the
praise of them that
do well.

13. & 14. Nor let your own
private safety be the only motive
of obedience to the government
under which Providence has pla-
ced you ; but know, you are
bound to it by the law of *Chri-*
stianity, which makes no altera-
tion in *civil rights*. As there-
fore, the Roman Emperor and
his deputy *officers*, are placed o-
ver you, for the same good pur-
poses as *Jewish* princes or gover-
nors were formerly appointed o-

ver the *Jewish* nation, viz. the preservation of the pub-
lic peace, the security of the rights and properties of
the people committed to their charge, by suitable re-
wards

A. D. 66. wards and punishments; *all* ought to pay them a just obedience and subjection *.

* See Rom.

xiii. 1. &c.

† ἕως ἀ-

γαθοποιῶν-

τες.

‡ See verse

12.

15 For so is the will of God, that with well doing we may put to silence the ignorance of foolish men.

15. Thus † you will at once promote your own safety, obviate the prejudices ‡ your character is aspersed with, and discharge a most principal duty of your holy religion.

16 As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

|| As free ;

See John

viii. 32, 33,

—36.

any powers but those of their *own* nation and religion. You *Christians* are now entitled to liberties || and privileges much nobler than *theirs*. But these privileges are purely *spiritual*; and you ought by no means to abuse them into a pretence for seditious practices, and disturbance of the *civil government* you live under, as the Jews do.

16. The Jews indeed, under the notion of being the seed of Abraham, and under the immediate government of *Heaven*, || proudly disdain to be subject to

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

Christians, of what denomination soever. Adhere firmly to your religion, and reverence the *emperor* and his *ministers*, with the honours due to temporal governors.

17. In fine, therefore, give all ranks of men the respect due to their character. Bear an affectionate regard to all your fellow *Christians*.

18 Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward.

ing their frowardness toward them on account of their *religion*. Think not that *Christianity* exempts any one from his *natural* and *civil* obligations, as the *Jewish*

18. Let all Christians that are servants or *slaves*, to *beathen* masters, continue to serve them with all fidelity and respect; not only submitting to their *reasonable* commands, but also patiently bearing

§ See Pref. zealots are apt to imagine §.

to the Eph.

§ 4.

19 For this is thank-worthy, if a man for conscience toward

19. & 20. Not to repine at the punishments you *really* deserve, by neglecting your master's business,

toward God endure grief, suffering wrongfully.

20 For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently: this is acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps.

for his sake, who has undergone so much for you.

22 Who did no sin, neither was guile found in his mouth.

23 Who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously.

24 Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye were healed.

25 For ye were as sheep going astray, but are now returned unto

ness, has no great virtue in it: but to endure, with an even and contented mind, the hardships they lay on you for being Christians, and discharging your conscience towards God, this is a true instance, and will be rewarded by God as a generous act of obedience. A. D. 66.

21. This is indeed agreeable to your *religion*, which you are now to consider as a state of suffering and discipline. Your very *profession* is, to imitate the meekness of Christ, your great *head* and *example*; and to suffer for his

22. & 23. For thus did the innocent and unspotted Jesus, while he suffered for the sins of others, having no blemishes of his own, return none of the reproaches cast upon him, nor flung out so much as one impatient threat against his merciless crucifiers; but perfectly resigned himself and his cause to God, the great and righteous Judge.

24. So complete an example have you in a Saviour, who ought the most strongly to engage you to an imitation of him, in this, and all other instances of true virtue; since the very sufferings and patience proposed to you were the means whereby he redeemed you from sin and death.

25. In short, both *Jewish* and *Gentile* Christians are to reflect upon themselves to have been in such a state

A. D. 66. unto the Shepherd and a state of ignorance and vice, be-
 Bishop of your souls. fore their conversion, as might
 well bear the comparifon of the *prophet*, refembling you
 to “sheep that were loft and gone aftray,” (Ifaiah liii.
 6. See alfo Jerem. l. 6, 17.) But now, by the *Chri-
 ftian religion*, you are recovered again, and put under
 the conduct of a *Saviour* and *Governor*, whom it is
 your utmoft happinefs, as well as duty, to imitate and
 obey.

C H A P. III.

*Differences in Religious Principles ought to be no Pretence for
 Chriftian Husbands or Wives to withdraw the Duties of
 that Relation even from Heathens, to whom they are mar-
 ried. The Chriftian Wife ought to endeavour to win over
 fuch Husband to the Chriftian Faith, by the fingular Kindnefs
 of her Behaviour, her modeft Garb, and virtuous Converfa-
 tion. The Chriftian Husband to do the fame toward fuch
 Wife, by Exprefions of the utmoft Tendernefs and Affec-
 tion, Unanimity, Candour, Peace, and Juftice recommended,
 upon the fame Reafons of Intereft and Duty, as in the fore-
 going Chapter, efpecially that of the Example of Chrift, who
 is now exalted to be our powerful Head and Saviour. A
 Comparifon between the Ark of Noah, and the Baptifm of
 Chriftians.*

* See Chap. I. **L**ikewife, ye wives,
 ii. 13—18. be in fubjection to
 your own husbands,
 that if any obey not
 the word, they alfo
 may without the word
 be won by the conver-
 fation of the wives:

2 While they be-
 hold your chafte con-
 verfation

1. & 2. **T**O proceed then: * the
 fame reafons that o-
 blige Chriftians to be peaceable
subjects, even under *heathen* go-
 vernments, and faithful *servants*,
 even to *infidel* mafters, are equally
 ftrong for your difcharge of all
 other *relative duties*, under the
 fame circumftances. Thus, all
 Chriftian

versation coupled with fear. Christian *wives* ought to pay all due submission and respect to their *husbands*, though *unconverted*; † endeavouring, if possible, by a meek, chaste, loving, and modest behaviour, to win them over to the *Christian faith*, that hath so visible good effects upon their conduct.

A. D. 66.
† See I Cor.
vii. 12, 13,
14, 15, 16.

3 Whose adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel:

4 But let it be the hidden man of the heart, in that which is not corruptible, even *the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time, the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands.

6 Even as Sarah obeyed Abraham, calling him Lord, whose daughters ye are as long as ye do well, and are not afraid * with any amazement.

7 Likewise ye husbands, dwell with them according to knowledge, giving honour

3. & 4. Let these *women* strive to recommend themselves to their *husbands* affections, not by the nicety and sumptuousness of their dress, and outward gaiety of their persons; but by the virtue of their lives, and sweetness of their tempers: those lovely ornaments of the mind, that infinitely surpass all external beauty and artificial accomplishments, and render them amiable in the eyes of God.

5. & 6. In this you will truly imitate those famous women, that were wives of the *patriarchs*, and *mothers* of your nation: you will approve yourselves the genuine daughters of Sarah, that dutiful spouse of faithful Abraham, so long as you keep firm to your duty *, and be discouraged from no instance of it by any dangers and inconveniences.

7. In like manner, let all Christian *husbands* treat their *wives* in a tender and condescending manner, as the weaker *sex*; performing all conjugal

* [With any amazement;] alluding, perhaps, to that passage of Sarah, Gen. xx. 20. or Gen. xviii. 15.

A. D. 66. nour unto the wife as
 unto the weaker vessel,
 * See 1 Cor. i. as being heirs
 vii. ut supra, together of the grace
 of life, that your
 prayers be not hindered.

conjugal duties to them*, as Christianity requires; looking upon a *Christian* wife in the notion of an heiress of the same heavenly happiness with himself, and endeavouring to render an *unbelieving* one so, by converting her to the *faith*, by this virtuous and obliging carriage toward her: that so their religious devotions be not hindered, by any differences in principles, or disagreement of tempers.

8 Finally, be ye all of one mind, having compassion one for another; love as brethren, be pitiful, be courteous:

8. In fine: be all unanimous in your principles, compassionate to the infirmities of each other; and let your whole conversation run in that strain of charity, tenderness, and courtesy that becomes *Christian brethren*.

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.

9. Seek no revenge against your persecutors, but return prayers and good wishes to such as revile and reproach you: remembering that the blessings you enjoy by your *Christian* profession, are the strongest argument to make you desire the good and happiness of all your fellow-creatures.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

10. 11. & 12. Consider the blessings annexed to an even, just and peaceable disposition (Psal. xxxiv. 12, 13, &c.) "What man is he that desireth (a happy life) and loveth to see (many) good days? Keep thy tongue from evil (speaking) and thy lips from speaking deceit. Depart from evil (or mischief) and do good, seek and pursue peace. The eyes of the Lord are upon the righteous (the just, or merciful), and his ears are open to their prayers. But the face

11 Let him eschew evil and do good, let him seek peace and ensue it.

12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face

face of the Lord is against them that do evil. A. D. 66.

13 And who is he that will harm you, if ye be followers of that which is good? 13. And, as this *providentially* tends to procure you the *divine* blessing, so does it *naturally* prove the best means to preserve you from the malice of *mankind*. For there are scarce any people of so savage a temper, as without any provocation, to injure a person of a kind * and inoffensive behaviour. * τῷ ἀγαθῷ.

14 But and if ye suffer for righteousness sake, happy are ye; and be not afraid of their terror, neither be troubled: 14. But, whenever it shall happen, that you suffer for the sake of your *religion*; look upon *that* as your happiness. Be not discouraged at any threats, or the worst that can befall you of that kind.

15 But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: 15. Be but possessed of a religious fear of offending God, believe his truth, depend upon his power, justice and goodness; and you need not fear to own, and be ready to defend your *Christian* principles, in a modest and humble way, upon either private or public examination.

16 Having a good conscience, that where-as they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. 16. For, thus to demonstrate the innocence and peaceableness of your carriage, is the most direct way to shame and confound those that would represent you as men of turbulent and † seditious principles. † ὡς κακοποιῶν.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. 17. And whether it succeeds in securing you from *their* malice, or no; yet you will have the inward satisfaction of suffering with a good conscience, and for a good cause; without which your afflictions would indeed be insupportable. See Chap. ii. 12, &c.

18. You

A. D. 66. 18 For Christ also
 hath once suffered for
 sins, the just for the
 unjust: (that he might
 bring us to God) be-
 ing put to death in
 the flesh, || but quick-
 ned by the Spirit:

|| 2 Cor. xiii.
 4-

by the power of the Holy Spirit.

19 By which also
 he went and preach-
 ed unto the spirits in
 prison: *

20 Which some-
 § τοῖς ἐν- time were disobedi-
 φυλακῇ ent, † when once the
 πνευμάτων. long suffering of God
 || Gen. vi. 3. waited in the days of
 Noah, while the ark
 was a preparing,
 wherein few, that is,
 eight souls, were †
 saved by water.

§ Gen. vii.
 13.

justly sentenced to destruction, for their incurable im-
 piety; and none saved in the § ark, beside Noah, and
 seven more of his family †.

21 The like figure
 whereunto even bap-
 tism, doth also now
 save us (not the put-
 ting away of the filth
 of

18. You will, then, copy after
 the great example, and share in
 the glories of your innocent Sa-
 viour, who laid down his spotless
 life to procure the pardon and
 salvation of a guilty world; and
 in reward of those sufferings,
 was raised again from the dead,

19. & 20. Even of that Divine
Spirit wherewith he inspired Noah
 to preach repentance and reforma-
 tion to the wicked people, before
 the flood; those dissolute wretches,
 that were enslaved to § their brut-
 ish lusts; and after the merciful
 space of a hundred years || given
 them to repent in, and Noah per-
 suading them to it, with particu-
 lar earnestness, all the while he
 was preparing the ark; were, at
 last, like condemned * prisoners,

21. & 22. Now our *baptism* is
 the same to us, as the ark was to
 Noah, and his family, viz. a means
 of our salvation from sin and eter-
 nal death, as the ark saved them
 from

* Ver. 19. [By which (ἐν ᾧ) he went and preached—]
 Not that Christ *himself* preached, but preached by the *Spirit*,
 i. e. by sending the *Spirit* upon Noah; agreeably to 2 Pet.
 ii. 5. and 1 Pet. i. 11.

† Ver. 20. [When once, ὅτε ἅπασι, when once for all.] See
 the Note on Heb. ix. 26.

‡ [Saved by water.] A quite wrong translation: δι' ὕδατος,
 is *out of*, or *from* the water; in the same manner as διὰ πυ-
 ρος, saved by *fire*, should be rendered, *As out of the fire*,
 1 Cor. iii. 15.

of the flesh, but * the answer of a good conscience towards God) by the resurrection of Jesus Christ,

22 Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

a perfect pledge and earnest of it, by the resurrection of Christ from the dead, and his glorious exaltation into heaven, to the utmost degree of glory and majesty; whereby angels and archangels, men and devils, all ranks and degrees of creatures are put under his government and dominion.

from the *flood*. For Christian *baptism* is not a mere external ceremony of washing and cleansing the *body*; but its nature and advantage lies in its being a solemn * *engagement* on *our* part, to dedicate ourselves to the service of Christ; and the *promise* of eternal life, on God's part, on condition of our performing that engagement. A promise we are certain to see performed, as having now

A. D. 66.

* [The answer of a good conscience:] *ἐπερώτημα* signifies either a *question* or an *answer*. It most probably alludes to the *questions* put to, and *answered* by the person baptized, and so signifies the *stipulation* of baptism.

CHAP.

C H A P. IV.

The Gentile Christians again exhorted to Purity of Life, and Constancy in their Profession, from the Consideration of Christ's Sufferings for them, and their Engagement to imitate him. They are warned from the former Vices of their Heathen State. The Apostle turns his Argument again to the Jewish Converts, telling them the Dissolution of the Jewish State and Religion, with the exemplary Destruction of that People, was near at hand; exhorting them to great Sobriety, Devotion, Charity, and Hospitality, for their Preservation from the Effects of that Calamity. Advices for the due Use of Spiritual Gifts, and the Exercise of Sacred Offices. The dreadful Judgment upon the Jewish Nation, and the happy Security of good Christians.

A. D. 66. 1 **F**ORasmuch then, as
Christ hath suf-

* Chap iii.
18, &c.

fered for us in the
flesh, arm yourselves
likewise with the
same mind: for he
that hath suffered * in
the flesh, hath ceased
from sin.

2 That he no lon-
ger should live the
rest of his time in the
flesh, to the lusts of men, but to the will of God.

3 For the time past
of our life may suffice
us to have wrought
the

1. & 2. **T**HUS * you are to con-
sider how great an ob-
ligation the sufferings of Christ,
on your behalf, lays on you to re-
nounce all your former vicious
principles and carnal practices,
and that the very design of your
Christianity is, to engage you to
live by the purity of *his* pattern,
and whenever you are called to it,
to *suffer* too, after his example.

3. You *Gentile* converts must
especially know, you are now to
bid adieu to all the drunkenness,
impure

* Ver. 1. [He that hath suffered in the flesh.] A Christian's *suffering* in the flesh is, in this place, evidently the same with his *mortifying* the flesh, and its *lusts*; as appears by the *second* and *third* verses.

the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings banquettings, and abominable idolatries: impure debaucheries and abominable practices, so usual in your former course of *heathen* worship. A. D. 66.

4 Wherein they think it strange that you run not with them to the same excess of riot, speaking evil of you: 4. Those impious customs being become branches even of their *religious worship*; your *heathen* neighbours will, it is like, wonder at your relinquishing them, and point you out for men of novelty and affectation, with the utmost indignity and reproach.

5 Who shall give an account to him that is ready to judge the quick and the dead. 5. But let not *that* dishearten you. A time is coming when God will severely recompense them, and all that have given themselves up to obstinate and irreclaimable wickedness.

6 For, this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit *. 6. Remember the blessed advantages your *Gentile* Christians, who were *dead in trespasses and sins*, now enjoy by the *gospel* revelations engaging you to condemn * and mortify your former vicious and sensual habits, and live a new and divine life. A thing which, though your *heathen* neighbours may reproach * and condemn you for, yet the present comforts of this *spiritual life*, and the assurance of being raised to an immortal happiness, by the power of the *divine Spirit*, will demonstrate *your* wisdom and *their* folly.

7 But the end of all things is at hand: be ye therefore sober and watch unto prayer. 7. Let the *Jewish* converts now take notice, the *ceremonial* religion, some of them are so fond of, is drawing near to an end; and the

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Z

Jewish

* [Judged according to men in the flesh, but, &c.] I have joined the two most natural interpretations of these phrases, and leave the reader to take which he thinks to be the most strictly agreeable to the context.

A. D. 66. *Jewish* state and people to be destroyed, by a most exemplary judgment. To prevent their sharing in which common calamity, it behoves them to betake themselves to great sobriety, temperance and devotion, according to our Saviour's advice, Matth. xxi. 34, 36.

8 And above all things have fervant charity among yourselves : for charity shall cover the multitude of sins*.

9 Use hospitality one to another without grudging.

the divine protection from the miseries now coming upon your obdurate nation.

† χάρις,
χάρισμα.

10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

God has committed a talent to be liberally and cheerfully improved to the church's good.

11 If any man speak, let him speak as the oracles of God;

‡ λαλῶν.

§ ὡς λόγια
τῶν ἁγίων. See
Rom. xii.
6.

if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

|| διακονῶν.

the glory of God, through Jesus Christ ; to whom be ascribed all praise and dominion for ever. Amen.

8. & 9. Remember, too, that a charitable, kind, and hospitable temper, free of all partial distinctions and animosities against such as are not of your opinion, will do you particular service in the present case, will contribute much to atone for your former miscarriages of that kind* ; and procure you

10. Whatever extraordinary † gift of the Spirit any Christian is endowed with, or whatever † office he is intrusted withal, let him not overvalue himself and despise others upon that account ; but look upon himself as a steward to whom

11. Thus, he that has the gift of explaining ‡ scripture prophecies, let him presume to carry that explanation no further § than his inspiration reaches. He that is a steward of the church's charities for the poor, or is sent on any charitable || message to any church, let him perform those offices with diligence and heartiness. And so, for all other employments in the ministry, let your chief aim be to

12. Once

* See James v. 9—20. and the note there.

12 Beloved think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you :

12. Once more let me entreat you, ^{A. D. 66.} dear brethren, not to be surprised and disheartened at the severe persecutions that befall you, for the sake of your profession. Think it not strange, that *Christianity* should be a state of trials and sufferings.

13 But rejoice, in as much as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy.

13. Look on it, rather as an *honour* to be sharers in the sufferings of your Lord, who accounts all *your* afflictions as his *own*. And rejoice in it as your greatest happiness, that, as you are to resemble him in suffering here, you are one day to shine with him in eternal splendor and felicity.

14 If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

14. Whenever, therefore, you are vilified for your Christian religion, it is a happy token of your being the true disciples of God and Christ; entitled to those endowments of the Holy Spirit, that are the earnest and pledge of your future glory, and will enable you to triumph and sing the praises of him, whom your adversaries so ignorantly despise.

15 But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body, in other men's matters.

15. Only take special care, that none of you commit, and so justly suffer for, any acts of violence, theft, sedition, or intruding into matters that do not belong to you: vices that the *Jewish* * zealots are * Josephus. now so very prone to.

16 Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf.

16. But, so far as you innocently suffer for the peaceable profession of *Christianity*, bless God for such happy opportunities of displaying and perfecting your submission to his divine will and Providence.

17 For the time is come that judgment must

17. & 18. In fine, the time is now come, when even the *Chris-*
tian

A. D. 66. must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

to escape it only by a special act of mercy and providence; what must be the condition of those, upon whose heads these judgments are intended *principally* to fall?

19 Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing as unto a faithful Creator.

Christian church itself is to undergo the sharp discipline of present trials and afflictions. And, if the *believing* part of the *Jewish* nation be, by Divine Wisdom, permitted to suffer such things, how dreadful must be the judgment upon the *infidel* and *obstinate* part of that people? And, if their destruction will be so general and terrible, that the very *Christian* members are likely

to escape it only by a special act of mercy and providence; what must be the condition of those, upon whose heads these judgments are intended *principally* to fall?

19. Wherefore, as you Christians are sure of the divine protection, bear your present persecutions with an easy and cheerful mind. Keep steady to your duty, and commit your lives into *his* hands, who is your faithful Creator, and cannot fail to be your merciful deliverer, and eternal preserver.

CHAP. V.

The Elder and Superior Officers of the Church exhorted to a diligent, cheerful, disinterested, and humble Management in the governing the Christian Church. The Younger and Inferior Officers charged to obey their Superiors; and to the Exercise of Humanity, and all kind Offices to each other. All Christians encouraged to patient Submission and Resignation, under their present Sufferings; to a vigilant Sobriety against the prevalent Temptations of the Devil, and his wicked Instruments. The Apostle's Prayer for them. The Salutations and Conclusion.

1 THE elders which are among you I exhort, who am also

1. HAVING thus given you these general directions, I now particularly exhort the *clergy* of

so an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

that saw * the sufferings of Christ, and is ready to bear witness to the truth of them, by suffering for his religion; and is under a sure expectation of sharing in the future glory promised to his true disciples.

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind.

3 Neither as being lords over God's heritage: but being examples to the flock.

the charitable *collections* of the church as dedicated to his service.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility, for God resisteth the proud and giveth grace to the humble.

34. "Surely he scorneth the scorners, but his favour is with the lowly."

of your churches to a special care A. D. 66. of their duty. Let all the elder || and superior church-officers, then, || *πρεσβυτεροι.* take this advice, as coming from one that is himself one of the chief of their sacred order, an *apostle*

* *μαρτυρ.*

2. & 3. Let them govern their churches with great diligence, both in doctrine and example; with the utmost cheerfulness and freedom from all sinister and secular designs. Neither exercising any imperious behaviour † toward their people, † *καὶ κυριεύοντες τῶν κληρ.* nor disposing of the public † revenues committed to their care, in an arbitrary or humourful manner: But acting like faithful stewards over God's people, and looking on

4. And, by so doing, they shall receive the crown of eternal reward, at the great appearance of Christ to judgment, who is the Lord and Head over the whole church.

5. In like manner, let all the *inferior* clergy pay a just respect and submission to those of the *superior* orders. And, in fine, be all, of every degree whatever, ready to do all kind and good offices to each other; making that great virtue of *humility* their chief and most valuable ornament: Remembering those words of Solomon, Prov. iii.

A. D. 66. 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time ;

7 Casting all your care upon him, for he careth for you.

8 Be sober, be vigilant ; because your adversary the devil as a roaring lion, walketh about, seeking whom he may devour.

9 Whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus a faithful brother unto you (as I suppose) I have written briefly, exhorting and testifying, that this is the true grace of God wherein ye stand.

13 The

6. & 7. And let both *clergy* and *people* commit themselves to the divine care and providence, with all pious and humble resignation, under their present sufferings ; depending upon God for a seasonable deliverance, and a glorious reward.

8. Let your care and circumspection be particular, at this time, when the rage of the *devil* and his wicked instruments your *persecutors*, is so violent to draw you into *apostacy* from the Christian faith.

9. Your courage and resolution, therefore, ought to be proportionable to your danger. And it will add something to it, to consider, that your *Christian* brethren in other parts of the world, are now labouring under the same persecutions.

10. & 11. And may God, the Author of all divine favours and blessings, who has given us a sure prospect of eternal glory and happiness, by the *Christian* religion, shorten your present sufferings, and enable you to improve them into a complete resignation to his divine will and providence ; whereby you cannot fail of the final rewards proposed to you. To him be ascribed all glory and dominion for ever and ever. Amen.

12. This epistle, intended, in the shortest compass I could, to comfort and confirm you in the true faith, I now send by Silvanus (or Silas) of whose integrity I presume you all have a great opinion.

13. All

13 The church that is at Babylon elected together with you, saluteth you, and so doth Marcas my son.

14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen

13. All your fellow Christians here at * Rome, send their hearty love to your churches. And particularly (John) Mark, who has served and assisted me with the most filial respect. See Phil. ii. 22. A. D. 66.

14. Salute each other with your usual kiss of charity for my sake. All blessing and happiness attend every Christian in your respective countries. Amen.

* [Babylon.] So it is most generally thought Rome, is here and in Rev. xvii. and xviii. figuratively called, from its heathen *idolatry* and *superstition*, as some think, but much more probably as it was foreseen to be the head and mistress of vicious corruptions in the *Christian* church. The learned Bp. Pearson understands by Babylon, in this place, the Egyptian Babylon. Op. Post. de Success. Rom. Episcop. cap. 8.

P A R A P H R A S E

ON THE

SECOND EPISTLE GENERAL

OF

St. P E T E R.

Note, This epistle being written in the latter end of the same year, to the same people, and upon the same occasion with the foregoing; the reader is referred to the Preface thereunto prefixed.

CHAP. I.

The Title and Salutation. The great Blessings of the Christian Religion. Christians exhorted to the resolute practice of such Virtues as are suitable to such blessings. The necessity and glorious Effects of those Christian Virtues. The design of this Epistle, much the same with that of the Former. St. Peter foretels his own approaching Martyrdom. Reminds them of the Truth and Certainty of their Christian Religion, from the Testimonies of a Divine Voice from Heaven, and the Completion of Scripture Prophecies.

Written
A. D. 66.

1 Simon Peter a servant and an apostle of Jesus Christ, to them

1. Simon Peter a servant and apostle of Jesus Christ, sendeth this epistle to the Christian churches

them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ :

2 Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to

4 Whereby are given unto us exceeding great and precious promises; that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge;

6 And to knowledge, temperance; and to temperance, patience;

churches of Pontus, Galatia, Ca- ^{A. D. 66.}
padocia, the Lesser Asia, and Bi-
thynia, to all, whether *Jewish* || or || See Pref.
Gentile converts, that place their to 1 Epist.
hopes of pardon and salvation in the § 4. Chap.
Christian religion, as I myself do. i. 1.

2. & 3. Wishing you all that happiness and blessing which is the fruit of truly knowing God to be our supreme *Father*, and Jesus Christ to be our *Lord* and *Saviour*. By whose glorious power * and authority we are now called into the privileges and profession of a holy religion, that will qualify us for eternal life.

glory * and virtue;

4. A religion, whereby you are reformed from the vices and corruptions of the rest of mankind; have enjoyed the promises made to the Christian church, of being inspired with the *Holy* † *Ghost* here, † *θείας*
and wrought into such a resemblance and imitation of God, as *φύσεως*
cannot fail to render you, for ever, *κοινωνοί*.
happy in him *hereafter*.

5. 6. & 7. Wherefore, † seeing † *καὶ αὐτὰ*
the blessings of your religion, are *ταῦτα*.
such, make it your utmost endeavour to perform the reasonable and necessary conditions of *finally* enjoying them, viz. courage in *profession*, and sincerity in *practice*.

Let

* Ver. 3. [Called us to glory and virtue; *Δόξα καὶ δόξης ἀρετῆς* —By his glory and power; or, by his glorious power;] the same with *θεία δύναμις* in the former part of the verse. So the Alexand. and other MSS. *ἰδίᾳ δόξῃ*; and the *Vulg. Propriâ sua Gloria & Virtute*.

A. D. 66. patience ; and to patience, godliness ;

7 And to godliness, brotherly kindness ; and to brotherly kindness, charity.

rendering you patient in the true worship of God, and loving and charitable in your thoughts and behaviour to all your Christian brethren.

8 For if these things be in you, and abound, they make you, *that you shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things, is blind, and cannot see far off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure : for if ye do these things, ye shall never fall :

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it meet so long as I am in this tabernacle, to stir

Let that courage be supported by a careful study and knowledge of its true *principles*; those principles backed and secured by a strict abstinence from all sensual and unlawful *pleasures* ; and exert themselves in under afflictions, constant in the true worship of God, and loving and charitable in your thoughts and behaviour to all your Christian brethren.

8. These are the true characters of a good Christian ; and the only things that will improve you in your holy profession.

9. And the Christian that neglects these virtues, has lost all true notions of his religion, and forgotten the very end and design of his *baptism*.

10. & 11. Make the diligent practice of these duties, therefore, the only certain condition of the *gospel* blessings. And then, as you have done your part, you may be perfectly assured of the complete fruition of Christ's future and eternal kingdom.

12. & 13. Wherefore though you cannot but, in general, know this to be the great concern of your Christianity, yet, in this present state of trials and temptations, I could not but think it proper, once and again, to remind you of a thing of such infinite importance : Especially considering, I have but a short while

stir you up, by putting *you* in remembrance :

while to be your *living* remembrancer. A. D. 66.

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath showed me.

14. For I expect, very soon to die a *martyr* for the religion of Christ, and, by the same kind of death that he *himself* was pleased to foretel me I should. (See John xxi. 20.) *Viz. Crucifixion.*

15 Moreover, I will endeavour that you may be able after my decease, to have these things always in remembrance.

15. And therefore, I leave you these my *epistles*, to revive your courage, and preserve you in constancy to the true faith, after I am gone.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

16. And you ought to look upon the testimonies of the truth of your profession (and particularly of this great article of Christ's *future coming*) given you by *me*, and the rest of the *apostles*, not like the uncertain *traditions* and *forgeries* of the *Jewish* doctors; but as truths confirmed by unsuspected eye-witnesses of the life, miracles, death and resurrection of Jesus Christ; all which are demonstrations of that great article of his *future* appearance, to be the Great Judge of all the world.

17 For he received from God the Father, honour and glory, when there came such a voice to him from the excellent Glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven, we heard when we were with him in the holy mount.

17. & 18. I myself was one of them, who at his glorious transfiguration, upon the mount, saw those displays of the Divine Majesty, and heard the voice from heaven declaring him to be the *Son of God*, the true Messiah and Saviour of mankind. (See Matt. xvii. 1. and Mark ix. 2, 3, &c. Luke ix. 28, &c.)

A. D. 66. 19 We have also
 { * a more sure Word of
 prophecy ; whereunto ye do well that ye take heed, † as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts :

with the transactions of Christ, remembering the predictions Christ made concerning himself ; and you will find the authority of the *one* to be as clear from the *other*, as light † itself ; and, by still future concurring circumstances, and the blessings of Christ upon your honest endeavours, you will be more and more enlightened and confirmed in the truth and excellency of religion ‡.

20 Knowing this first, that no prophecy of the scripture is of any private interpretation §.

21 For

19. Now, all these kind of evidences must render our religion of still more uncontestable authority, as they are *facts* that are the completion of ancient *prophecies* ; an argument the most obstinate *Jews* can never withstand. But whatever *their* perverseness be, rest *you* satisfied in such convincing proofs.

Read, and compare those *prophecies* with the transactions of Christ, remembering the predictions Christ made concerning himself ; and you will find the authority of the *one* to be as clear from the *other*, as light † itself ; and, by still future concurring circumstances, and the blessings of Christ upon your honest endeavours, you will be more and more enlightened and confirmed in the truth and excellency of religion ‡.

20. & 21. These predictions rightly compared and understood, cannot but, at the same time satisfy *you*, and confound your *adversaries* ; especially those of the *Jewish* part ; for

* Ver 19. [A more sure word.]—Not more sure than the *facts* spoken of in the 17th and 18th verses ; but more sure than the *cunningly devised fables* in the 16th verse.

† [As unto a light shining in a dark place ;] *i. e.* Though the *prophecies* seem *dark* and obscure, yet by applying them to Christ they will become *clear* and plain. See and compare 2 Cor. iii. 14, 15, 16, 17, 18. Or perhaps, the *dark place* may be the same with *darkness*, John i. 5. [The light shineth in darkness, and the darkness comprehended it not. See Dr. Clarke's paraph. on that passage.]

‡ [The day :] So the gospel religion is called, Rom. xiii. 12, 16. [The-day star :] So Christ is called the *day spring*, Luke i. 78. [The morning star,] Rev. ii. 28.

§ Ver. 20. [Of any private interpretation.] Note, *ἰδίως ἐπιλύσεως*, may be very properly rendered thus ; *None of the prophetic predictions of the Old Testament* (or at least not the generality of them) *were of so express, clear, and plain a nature, as to be their own interpreters* : It is Christ and his *gospel* that perfectly

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. for *they* as well as *we*, do all allow those prophecies concerning the *Messiah*, not to be *human* inventions, or the suggestions † of *private* fancy, but the clear predictions of men inspired with the Holy Ghost. And consequently, it is impossible but the *Christian* religion, which is the completion of those *prophecies*, must have the same characters of divine truth with the *prophecies* themselves.

A. D. 66.
† ιδίας ἡμετέρας. & διὰ τῆς ἡμετέρας ἀνδρώσεως.

perfectly opens and explains them. And then the following words, "For prophecy came not by the will of man," may have this sense, viz. "For those prophets, though truly inspired of God, yet could not prophecy concerning these matters, when, or as much, and many things, as themselves pleased, or their then present hearers might desire; but were confined to the dictates of the Holy Ghost. Now all the obscurities and defects of their doctrines are fully cleared up, and supplied by the life, and transactions of that Christ of whom they prophesied." Thus the sense of these three verses is most ingeniously and judiciously connected by Sam. Werenfels. Discertat. Theolog. Dissert. 10. Edit. Basil. 1709.

CHAP.

CHAP. II.

Warning against False and Heretical Teachers in the Christian Church. A black Account of their Principles and Practices. Their severe Judgment and Condemnation. Their Characters exactly and principally agree to the Zealots among the Jewish Converts, among whom Nicholas of Antioch, mentioned Acts vi. 5. was the Broacher of a lewd Heresy; and whose Followers are mentioned by St. John, Revel. ii. 6. and are thought by the Ancient Commentators to be here particularly referred to.

A. D. 66. I **BUT** there were false prophets

* Chap. i. also among the people, even as there

19, 20, 21. shall be false teachers among you, who privily shall bring in damnable heresies †, even denying the Lord that bought them, and bring upon themselves swift destruction.

† Compare St. Jude's epistle.

|| See Deut. xxxii. 6. most pernicious doctrines, by practising upon which, while they boast themselves *as the peculiar* || and purchased people of God, they really renounce him that is indeed their Lord || and Redeemer; and shall, in due time, feel the fatal effects of such obstinate malice and ingratitude.

1 Cor. vi. 20.

1. **THUS**, I say, the * prophecies of the Old Testament prove the truth of our religion. But, as in those former ages of the Jewish church, there were some false as well as true prophets: So, you know, Christ and his apostles have foretold, there would be the same mixture in the Christian church: Which predictions of theirs are now verified in those raging zealots of the Judaizing faction: † A set of men, that are broaching the

2. These

† Ver. 1. [Even denying the Lord that bought them.] Note, They who take this to be meant of Jesus Christ are much mistaken. It was God the Father, the Lord of the whole world, the God of Jews and Christians, of whom it is said—"Is he not thy Father who hath bought thee?" Deut. xxxii. 6.

2 And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment:

Remember, the apostate *angels* themselves reigned but a little while in their pride, were expelled the regions of heavenly light, thrust down into this dark * and lower world, and are here confined, like prisoners, in chains, until the final day of judgment

5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly:

6 And turning the cities of Sodom and Gomorrha into ashes, con-

2. These people, by their violent zeal, and plausible pretences, are like to seduce many converts to their party, to the great scandal of the *Christian* name. A. D. 66.

3. They insinuate themselves into your affections, and strive to gain proselytes for temporal ends, † and the gratification of their own † impure passions. But that divine judgment long since pronounced † against the authors of such wickedness, is drawing on, and will soon overtake them. † *ἐκ πλεονεξίας.* See Jude 4.

4. For, however they may at present prevail, and whatever their malicious endeavours against you be, rest yourselves satisfied, from all the course of the divine dispensations, that *they* are sure of their punishment, and *you* of a gracious and timely deliverance. Remember

5. & 6. You may conclude the certainty of your rescue from these impious persecutors, from the instance of Noah, that preached repentance to the antediluvian world, and was one of the † eight that † were saved in the ark. And *these* may as assuredly gather *their* ap- proaching vengeance, from the destruction of that wicked generation,

† *ὀργισθέν.* Gen. vi. 9. † *ἡ καταστροφή.* 1 Pet. iii. 20.

* *Ταῖς ἀσπίδων.* See Ephes. ii. 2. and Dr. Whitby on this place.

A. D. 66. condemned them with
 { an overthrow, making them an ensample unto those that after should live ungodly :

7 And delivered just Lot, vexed with the filthy conversation of the wicked :

8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from

9 The Lord knoweth how to deliver the godly out of temptations; and to reserve the unjust unto the day of judgment to be punished :

10 But chiefly them that walk after the flesh, in the lusts of uncleanness, and despise government. Presumptuous *are they*, self-willed; they are not afraid * to speak evil of dignities :

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.
 of his railing accusations, but only said, *The Lord rebuke thee.* See Jude, ver. 9.

tion, by the flood, and from the dreadful examples of Sodom and Gomorrha.

7. & 8. Remember, how special a deliverance that good man Lot had, from the ruins of those lewd people, after all the many vexations he was forced to endure at the sight of such profligate and numerous examples.

day to day with *their* unlawful deeds.)

9. From all which instances, good Christians ought to assure themselves of a proportionable share of Divine care and providence, for their deliverance from present afflictions, and of a future vengeance upon their cruel persecutors.

10. And, if ever Divine justice were due to any crimes, it must fall with terrible weight upon the abominable lusts, the unmasterly pride, and incurable prejudices of the *false teachers* of those times; several of which are arrived to that presumption, as to vilify their superiors, not only upon *earth*, but in * *heaven* too.

11. How contrary was the behaviour of those much superior beings, the good *angels*, toward those wicked *spirits* which they had engaged and overcome! Even Michael the *archangel*, returned *Satan* none

12. But

* [To speak evil of dignities,] may refer either to their vilifying their *civil* governors, or to the base and wicked notions which the *ancients* tell us these *heretics* vented about the *angels* and heavenly *spirits*. See Jude, ver. 8.

12 But these are natural brute beasts, * made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption.

13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time: spots they are and blemishes sporting themselves with their own deceivings, while they feast with you:

14 Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls: an heart they have exercised with covetous practices: cursed children.

15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bozor, who loved the wages of unrighteousness.

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice, for-

12. But these proud *mortals*, A. D. 66. more like beasts of prey * than men, being prone to mischief and ripe for destruction, revile and blaspheme every thing, without reason or distinction; and shall accordingly feel the natural and woful effects of so wilful a degeneracy.

13. & 14. So habituated are they to all sensuality, fraud, covetousness and hypocrisy, that when at some times they appear fair and religious, to betray men to a good opinion of their principles; at other times they commit their lewdness in open daylight: they make a jest of the worst impieties; attend upon your *sacraments* || and *love-feasts*, only for some riotous and lustful gratification. In fine, are a perfect scandal to religion, and shall at last receive the vengeance due to those that are accursed and utterly forsaken of God.

15. & 16. And well may God be supposed to abandon such wretches to themselves, who have renounced all principles of sober reason and true religion, and instead of deserving the name of Christians; may be called the followers of Balaam; while for their secular advantages, they corrupt and delude *Christian* people, as he did the Israelites † against the plain dictates

|| 1 Cor. xi. 20, 21. and Jude 12.

A a

dictates

* [Made to be taken and destroyed.] Or thus, γεγεννημένοι ἐν ἁλώσει, καὶ φθορᾷ; [made for rapine and destruction.] I express both senses, but our translation is the most agreeable.

† See Numb. xxxvi. 16. and Joseph. Antiq. Lib. IV. chap. vi.

A. D. 66. *bade the madness of* dictates of his own conscience, for
 the prophet. the sake of *preferment*. Nor does
 the miraculous reproof, by the mouth of a dumb ass,
 upon the first attempt || of that infatuated man, move
 || Numb. *these* his followers to the least remorse of consideration.
 xxii.

17 These are wells without water, clouds that are carried with a tempest, to whom the midst of darkness is reserved for ever.

17. What shall I say more of them, or how shall I describe them? So empty are they of all good, that I might compare them to springs quite dried up. So pernicious are their principles, that like *clouds* void of all refreshing moisture, but full of noxious vapours, they blait and destroy all before them. Surely the most exquisite of future punishments must be the portion of such people!

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

18. Yet, as worthless as they are, their pretences to religion run high, to the utmost degree of pride and vanity. The secret design of all which is, the better to mislead others into their filthy and impure practices.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

19. They promise their *votaries* the liberties and privileges of God's church and people, while *themselves* are enslaved to lust and debauchery. And no man is so perfect a *slave* as he that is governed by his lusts, and ridden by his passions.

20 For if after they have escaped the pollution of the world, through the knowledge of the Lord and Saviour Jesus Christ,

20. And verily, their case, as *apostates* from the clear light of the *gospel*, is much worse than if they had never been converted at all to it.

they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way

21. For the ingratitude of an apostate Christian, in sinning against such plain and happy methods of salvation,

way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb: The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire.

salvation, must needs render him more incurable and justly condemnable, than any *beathen* that was never brought to such a conviction. A. D. 66.

22. And thus the wilful indulgence of their brutish passions has reduced these men to the worst instances of habitual brutality; to return to the vilest of their former vices, as the *dog* does to his vomit, or the *sow* to the mire.

CHAP. III.

He repeats the Design of his Epistle, viz. To arm them against the false and Heretical Teachers, by reminding them of what the ancient Prophets, Christ and his Apostles have foretold of them. These Teachers insult the orthodox Christians, upon the long Delay of Christ's Judgment threatened to the Adversaries of his Religion. An Answer to their Objection The Certainty of this Judgment, both upon the Jewish Nation in particular, and upon the whole wicked World in general. The Earth shall be destroyed by Fire at the last Judgment, as it was once by Water. An Inference from hence, for the Patience and Purity of a Christian Life.

1 THIS second epistle (beloved) I now write unto you, in both which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which

1. & 2. WELL then, the prevalence of these lewd and heretical * teachers being now * Chap. ii. such, it was a chief part of my design, in this *second* epistle, to arm you against them, by reminding you of what the ancient *prophets*, Christ and his *apostles* have foretold

A. D. 66. which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour. foretold concerning them, and the judgments that are to overtake them.

3 Knowing this first that there shall come in the last days scoffers, walking after their own lusts,

4 And saying †, Where is the promise of his coming: for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

good, and dreadful punishments upon wicked men, at this great day: And this notion you support by *prophecies* and *predictions*. But we have not seen an article of it fulfilled. The *patriarchs* and *prophets*, to whom ye pretend these promises, and by whom these threats were pronounced, are all dead and gone; and the world is just as it was from the beginning.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water.

6 Whereby the world that then was, being overflowed with water, perished.

7 But the heavens and the earth which are now, by the same word

3. That, being thus specially warned beforehand, you may be the less surprised, and influenced by this wicked and profane set of men, that infest the Christian church.

4. According to those *predictions*, you have now an instance of their daring impiety in deriding the *Christian* doctrine of *Christ's* solemn appearance to judge and punish the obstinate adversaries of his true religion. You tell us, *say they*, of wonderful blessings upon

5. & 6. Unthoughtful wretches! Have they, or can they forget all the *facts*, and wink thus hard at all the former *demonstrations* of divine justice and providence over mankind! Can they be ignorant, that the very God who created the *earth*, consisting of sea and land, destroyed it once by its own waters, for a punishment to its wicked inhabitants?

7. And, had they but any regard to the plain predictions of Christ, and the doctrine of his *apostles*, they must

† See Dr. Mill. Prolegom. § 126, 127, 128.

word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men.

irreclaimable men be left to perish in its flames * at the great day of universal judgment.

8 But (beloved) be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

of ignorance in us to account him slow and tardy in the performance of his word, or to suspect he will never perform it at all, because it is not done so soon as we may wish or expect: For this is to measure the *divine* mind by our *own* infirm conceptions and imagination. A *thousand years* seem a long and tedious time to us, that seldom out-live a *hundred*: And whatever we propose to do must be done speedily, or else opportunity may be lost, and time will fail us. But with the *Eternal Being* it is quite otherwise. He can lose no time, nor want opportunity. Whatever he promiseth or threateneth he can as certainly and effectually perform a thousand years hence, as to-day or to-morrow: And a thousand years are infinitely less to him, than 2 day is to us.

9 The Lord is not slack concerning his promise (as some men count slackness), but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance.

and reforming their practices; it being the gracious intent of Heaven to do the utmost that justice and goodness will permit, for the salvation of all his rational creatures.

must know too, that as the *antediluvian* world perished by the *flood*, so shall the *present* world we inhabit be destroyed by a conflagration of *fire*; and all wicked and

8. But, for a further answer to their impious objection; when God has expressly promised a *future* blessing, or threatened a *future* judgment, but not stated to us the *precise time* of its accomplishment; it is the lowest degree

of ignorance in us to account him slow and tardy in the performance of his word, or to suspect he will never perform it at all, because it is not done so soon as we may wish or expect: For this is to measure the *divine* mind by our *own* infirm conceptions and imagination.

A *thousand years* seem a long and tedious time to us, that seldom out-live a *hundred*: And whatever we propose to do must be done speedily, or else opportunity may be lost, and time will fail us. But with the *Eternal Being* it is quite otherwise. He can lose no time, nor want opportunity. Whatever he promiseth or threateneth he can as certainly and effectually perform a thousand years hence, as to-day or to-morrow: And a thousand years are infinitely less to him, than 2 day is to us.

9. Beside, in the present case of divine *promises* and *judgments*, it is the effect of perfect wisdom and mercy, for God to defer the execution, in order to exercise and improve the faith and patience of *good* men; and to afford to all that are *obstinate* and incredulous, the utmost opportunity of seeing their errors and reforming their practices; it being the gracious intent of Heaven to do the utmost that justice and goodness will permit, for the salvation of all his rational creatures.

A. D. 66. 10 But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein, shall be burnt up.

filled, by the Roman armies), yet even *that* will be a time of unexpected and terrible calamity, to the sinful part of that people; and may well be figuratively expressed by *the convulsions of heaven and earth, and all nature* *. But infinitely more dreadful will the day of *universal doom*, when, in a *literal* sense, both air and earth, sea and land, with all the appurtenances of this our habitable world, shall, with the most astonishing circumstances, be destroyed by the *conflagration* *.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12 Looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the element shall melt with fervent heat!

God, that will be so tremendous in all its circumstances. (See ver. 10.)

10. But how long soever God may think fit to defer his deliverances of *good* and his vengeance upon *sinful* men; yet the great day of *recompence*, we speak of, will assuredly come, according to all the predictions concerning it. And, whether you consider it in relation to the destruction of the *Jewish* nation in particular (which is but a short figure of the *grand judgment*, and now soon to be ful-

filled, by the Roman armies), yet even *that* will be a time of unexpected and terrible calamity, to the sinful part of that people; and may well be figuratively expressed by *the convulsions of heaven and earth, and all nature* *. But infinitely more dreadful will the day of *universal doom*, when, in a *literal* sense, both air and earth, sea and land, with all the appurtenances of this our habitable world, shall, with the most astonishing circumstances, be destroyed by the *conflagration* *.

11. & 12. The certainty of which things ought to make the *Jewish* Christians particularly careful to avoid all the impure lusts and vices of their nation, thereby to escape the common ruin now coming upon it; and, in like manner, all *Christians* in general, to strive after the utmost purity of life and conversation, as the condution of their deliverance, at the great dissolution of the *whole world*; and to be every way prepared for this *day of God*, that will be so tremendous in all its circumstances.

13. For

* For the double construction of this and the three following verses. let the reader compare Matth. xxiv. 29, 30—42. Chap. xxv. 1—11—14, &c. Mark xiii. 24, 25, 26, 27. with Dr. Clarke's Paraph. and 1 Thess. v. 2, 3, 4.

13 Nevertheless we, according to his promise, look for new heavens and * a new earth, wherein dwelleth righteousness.

Jewish state, and ceremonial religion, will be followed by the establishment ||, and freer propagation of the Christian faith. And, at the dissolution of the whole wicked world, we shall be translated into another, where we shall live in the complete exercise of all true virtue, and in the enjoyment of perfect happiness.

14 Wherefore (beloved) seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account that the long-suffering of our Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you †.

16 As also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest,

as

13. For, to all true and sincere Christians, these fearful revolutions will be only introductions to a new, and more happy state*, according to the prophetic expressions. Thus the destruction of the

Christ-^{Isa. lxxv. 16, 17, 18.} world, we shall be translated into another, where we shall live in the complete exercise of all true virtue, and in the enjoyment of perfect happiness. ^{& lxxvi. 22.}

14. Let these considerations, then, spirit you forward to that innocence and steady piety, which will render you acceptable to Christ, and sure of his glorious rewards.

15. & 16. And, to conclude, look upon this merciful delay of the divine judgments upon your wicked persecutors, with a different eye, from what those irrational people view it withal. Consider it, as an instance of Divine compassion, in giving further time and space for repentance, to that obstinate nation. Agreeably to my brother Paul's discourse in Rom. xxiv. Rom. xi. and in other passages of his epistles, where he speaks of the rejection of Jewish people, the coming of Christ, and the day of the Lord, &c.

^{1 Thess. iv. & v. Philip. iv. 5. — iii 11. 20. Rom. ii. 4.}

A a 4

which,

* [A new heaven and a new earth.] See note on ver. 10. See my Paraph. on Revelation chap. xxi. with the note thereon, ver. 5.

† Ver. 15. [Hath written unto you,] viz. To you Jews; Hebrews, in his epistle to the Hebrews, chap. ii. 28.—x. 23—35. 37. See Dr. Mill's Prolegom. § 85, 86, &c.

A. D. 66.
 || δυσνηντα
 See Heb. v.
 12.

as they do also the other scriptures, unto their own destruction. as will attend to the predictions of the *prophets*, or the warnings of Christ and his *apostles*; yet, by men prejudiced and prepossessed with notions of *temporal* greatness, and accustomed to vicious principles, are misunderstood and perverted, to wrong and destructive meanings.

17. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and for ever. Amen.

17. But you, dear brethren, having better apprehensions, ought to be watchful, never to be led away by their pernicious doctrines, nor by any hardships whatever, discouraged from your profession.

18. On the contrary, endeavour continually to improve in the true faith and practice of the religion of your Lord and Saviour Jesus Christ; to whom be ascribed all honour and glory, now and for ever. Amen.

† Ἐν αἰς, in which discourses: Or rather, as some MSS. read it ἐν αἰς, in which epistles.

A
P A R A P H R A S E

ON THE
FIRST EPISTLE GENERAL

OF
St. J O H N.

THE PREFACE.

THERE being no reasonable dispute against St. John's being the *author* of these epistles, it will be needful only to observe something concerning the people to *whom*, the time *when*, and the occasion upon *which* they were written.

§ 1. St. John being one of those apostles, whose main To whom business was to convert the Jews *, as that of Paul and Gal. ii. 9. Barnabas was to preach to the Gentiles and Jews together, in foreign parts; and, it being agreed on by antiquity, that he exercised his ministry in the parts of Asia the Greater, after he had left Judea; and in those of the Lesser Asia, after the death of St. Peter and St. Paul; these circumstances, with the strain of these writings themselves, render it sufficiently clear that this *first epistle* was directed to the *Jewish Christians* (not *excluding* the *Gentile* ones) of those provinces in *general*; as the *two* latter were, the one to the *elect lady*, the other

ther to Gaius in *particular*. Though, from what *place* they were dated, must be confessed a secret, from the perfect silence of all ancient writings concerning it.

The time. § 2. His mentioning the *last hour*; i. e. *Christianity* abolishing the *Jewish* dispensation, along with the *Antichrists* and false prophets that our Saviour foretold would be the forerunners of the destruction of that nation, seems most strongly to intimate (if not absolutely concludes) the *time* of this *first epistle* to have been before the destruction of Jerusalem; and is, therefore, I think, with the most probability, placed by Dr. Whitby in, or about the year 67 or 68.

The occasion. § 3. The incurable obstinacy, wickedness and rage of the infidel Jews, which we have observed, in the *prefaces* to several of the foregoing *epistles*, to have been growing up to a desperate height, and wherewith the *Jewish Christians* were, in several respects, too much tainted, was now so far advanced in its wretched effects, as to shoot out into several pernicious *hereses* in the Christian church: Simon Magus, the head of these *heretics*, was followed by the lewd train of the *Nicholaitans*, *Corinthians*, *Ebionites*, *Menandrians*, *Gnostics*, &c. most of them probably of *Jewish* extraction, and all possessed with the wicked notions of their *zealots*. The vile maxims wherewith they had infected the Christian church, as we learn from the earliest antiquity, were such as these*.

- (A) 1. That mere *external* profession, and the privileges of being the *true church*, would justify and save men, whatever

* I will here refer the reader to such few passages of the ancient Christian writers, relating to the opinions and practices of these *heretics*, as appear plainly to be the true key to St. John's *epistles*.

(A) Thus Irenæus, Lib. I. chap. 20. "Simon Magus taught, That they who hoped in him needed not take any further care; but might live as they pleased—Accordingly the priests of their mysteries live uncleanly." And Lib. I. 24. "The *Carpocratians* lead a life of luxury—And say, that actions are good or bad only in the opinions of men." Again, Lib. I. 27. "As for the *Nicholaitans*—They live disorderly; as teaching that fornication, &c.

whatever their life and *practice* were. Against this the apostle urges, 1 Epist. i. 1—5. to the end. Chap. ii. 1—8—15, 16, 17. Chap. iii. 3—12. Chap. v. 2, 3, 4.

2. That those privileges would warrant the most virulent and uncharitable behaviour toward all that differed from them. Against this St. John warns them in this 1 Epist. chap. ii. 9—11. Chap. iii. 10. to the end, Chap. iv. 7, 8—11, 12—20, 21.

3. That the man Jesus was not Christ, was not *the Son of God*, and that Christ did not *really* and *actually* live and suffer in our flesh, but in appearance only. This is confuted, 1 Epist. i. 1—5. Chap. ii. 23—27. Chap. iii. 1—7—14. 15, 16. Chap. v. 1—5. 16—20. Chap. iv. 1, 2, 3.

4. That, to avoid *persecution*, it was lawful for *Gebrians* to dissemble their faith, to deny Christ, and to join in *idolatrous* worship: Against which are warnings of Chap. v. 16—21.

§ 4. Against these pernicious principles, then prevail-^{Antichrist,}ing, were the several parts of these *epistles* levelled, and ^{who.} from

“are indifferent things. Wherefore the text says—The deeds of the *Nicholaitans*, which I hate; Rev. ii. 6.

(B) Iren. Lib. I. 34. “Others of the Gnosticks say, that Cain—with Esau, Corah, and the Sodomites were allied to them.” Ignat. Epist. ad Philad. “Avoid the impure *Nicholaitans*, those lovers of pleasure, those calumniators.” And Tertullian de Prescript. Hær. § 47. *They magnify Cain [the murderer.]*

(C) Thus Iren. Lib. I. chap. 25. Corinthus taught, That Christ [the *Word*] descended upon Jesus [the *Man*] at his *baptism*; but afterwards flew away from Jesus, and Jesus suffered again, but Christ was impassible: But, says he, Lib. III. chap. 18. “St. John knew but *one* and the *same Word of God*, namely, he that was the *only begotten*, who was *incarnate*, even Jesus Christ our Lord.” See him at large in Lib. I. 4. iii. x. xi. xii. xvii. & xviii. chapters, and Lib. IV. 4—16. and elsewhere. So Origen. “Hic Christus natus est, et passus est in *veritate*, et non per *imaginem*; vere mortuus est, *vere* enim a morte resurrexit,” Proleg. in *περὶ ἀρχ.*

(D) Iren. Lib. I. 27. “As for the *Nicholaitans*, they live disorderly; as teaching that fornication, and eating what is offered to idols, are indifferent things.”

from the observation whereof the *phrases* made use of, in them, are to receive their due light. The authors of these wretched errors St. John brands with the name of *Antichrists*, (chap. ii. 18.) The characters given of *Antichrist* in this epistle, is that of *denying the Father with the Son, or that Jesus was the true Christ* (chap. ii. 22. and iv. 3.) Which being compared with the virulent and persecuting spirit spoken of, and referred to in the several passages of the 2, 3, and 4 chapters, show the people he speaks of, to be the same with St. Paul's *man of sin*, and *wicked one*, 2 Thess. ii. Moreover, there being a plain distinction between St. John's *ἀντίχριστος* (chap. ii. 22. and iv. 3.) *great* or *special Antichrist*, and the *many Antichrists* even *then* come, chap. ii. 18. seems to make it very clear that what these two *apostles* spoke of the Jews and *heretical Christians* of their own times, they in a much higher, and more *eminent* sense intended to mean of those *Christian* corrupters of the true faith in *after* ages, who, by the exorbitant use of *temporal* and *persecuting* power, would arbitrarily impose such doctrines and practices upon mankind, as contradicted the plain rules and designs of *Christianity*, and destroyed its credit, i. e. *in effect*, denied its *truth* and authority. See Sir Isaac Newton's *Observat. on the Apoc.* chap. 2. p. 256—and in many other places of that incomparable book.

Wherefore, that dispute, whether the church of Rome be *Antichrist*, or no, is reduced to a small compass. That she is not the *Jewish* or *heretical Antichrist*, whom St. John affirms to have been *already* come in *his* time, is easily granted. But whether, for almost a thousand years last past, the *inspirations* she has falsely pretended to, the *miracles* she has forged, the monstrous *articles* she has coined, and the *brethren* she has *hated* and persecuted, be not so many, as to make her the *great Christian antichrist*, and the *man of sin*, will be no longer a doubt with impartial readers of St. Paul and St. John, than until there arise *another* community that can excel her in error, *superstition* and *cruelty*. See and compare *preface* to the *Thessalonians*, § 4. and see my *Paraph.* on the *Revelations*.

CHAP. I.

The Clear and Evident Testimonies of the Life and Actions of Christ, the Ground of our Christian Hope. Moral Virtue the only Condition of future Happiness, and the chief Mark of a true Christian. Pardon and Salvation by Christ to be, not by mere External Profession of his Religion, but by Confession of Sins, and Reformation of Life, as the Fruit of Faith.

I THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life:

conditions of our enjoying the final blessings promised in it. And particularly to warn you against that notion of theirs, "That Jesus was not that Christ, or *Word*, "or *Son of God*, who was with the *Father* before the "world was made; and was incarnate and suffered for "us here upon earth:" Which I shall do, by laying them before you, as I received them, by undoubted evidences from Christ * himself.

2 (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us.)

3 That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and

I. MY design in this epistle, Written A. D. 67.
dear brethren, is to preserve you from those false and dangerous notions, spread among you by the *Jewish* zealots, and such *heretical teachers* in the Christian church, as are corrupted by *their* principles, relating to the doctrines of the *gospel*, and the con-

2. & 3. And first, as to the reality and certainty of the *life*, *actions*, and *death* of Christ (whom the infidel Jews deny to have been sent into the world as the true *Messiah*, and these *heretics* pretend to have lived and died in *appearance* only), let me remind you, that these *facts* were the very things determined by God the *Father* concerning Christ, foretold all along by the *prophets*, and

now

A. D. 67. and truly our fellowship is with the Father, and with his Son Jesus Christ.

*See Johni.
10—14.

now *actually* fulfilled, before the face of the whole *Jewish* nation, and of us the *apostles* in particular, with the utmost evidences that a distinct knowledge, and all the demonstrations of our senses can give a thing*. These we deliver to you as articles, the belief whereof is the fundamental condition of your sharing with us in the happy privileges of being the *church* and children of God the *Father*, through *Christ the Son*; and of enjoying the future and eternal felicity promised in the *gospel*.

4 And these things write we unto you, that your joy may be full.

perfect cheerfulness, and undaunted vigour, persevere in the profession of them, against all the malice and insinuations of these corrupt *teachers*.

5 This then is the message which we have heard of him, and declare unto you that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

his moral perfections. And consequently, for any people to profess themselves members of his *church*, while they indulge themselves in such instances of lewdness and immorality (as do the false *teachers* || of these times) is to act in direct contradiction both to his divine nature and revelation.

¶ See the
Pref. § 3.

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

4. My aim therefore is, that by giving you a repeated assurance, and full satisfaction in these important truths, you may, with perfect cheerfulness, and undaunted vigour, persevere in the profession of them, against all the malice and insinuations of these corrupt *teachers*.

5. & 6. Now, as to the *doctrines* of the Christian religion, the main purpose, and sum total of them is this, *viz.* That as God is a being absolutely holy and perfect in goodness, the only original of truth and righteousness, without the least possible mixture of moral impurity; the absolute condition of mens enjoying his favour, or of expecting happiness from him, is the imitation of these

7. That, therefore, the favour of God, and the privilege of being members of his true *church*, by the full pardon of our past sins, procured for us by the death and sufferings of his Son Jesus Christ, runs upon this same condition, of endeavouring,

vouring, as much as in us lies, to conform our tempers A. D. 67.
and practice to this divine pattern and example. }

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

8. 9. & 10. So that, for any Christian to embrace that notion of the Jewish zealots and heretics, *That mere external profession, and barely joining one's self to the true religion, renders a man pure and acceptable to God, whatever his dispositions and practices be,* and that there is really such as *sin* and *guilt* in the world, at least, none amongst their party; is to put the most fatal delusion upon himself, by giving God the lie, and contradicting the nature of the

gospel religion; which supposes men to be *sinners*, and is principally designed to bring them to the humble confession and sincere reformation of every wicked practice; and so to depend upon the divine promise for perfect pardon and salvation.

CHAP. II.

The same Argument continued to verse 8. The Virulent and Uncharitable Temper of the Jewish Zealots and Heretical Christians Condemned. Christian Love and Charity called a New Commandment, and why. This Virtue an Essential Property of a true Christian. A Warning against the prevalent Love of Temporal Greatness and Pleasures. The Jewish Dispensation is at an end. and the Christian Religion succeeds in its Place. Antichrist was foretold to come among Christians. The Jewish Zealots, and Heretical Christians in St. John's Time are, in some sense, called Antichrists. The first Original of them. Cautions against their Errors.

1 MY little children, these things write I unto you,

1. & 2. MY purpose then is to arm you against the vicious principles ‡ of these men. † Chap. i. Indulge 5, 6—10.

A. D. 67. you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world.*

merits of whose *sufferings*, and power of whose *intercession*, is not confined to the believers of the *Jewish* nation (as their *zealots* vainly imagine), but extends itself to *all* sincere Christians, of what denomination soever.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But who so keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him, ought himself also so to walk, even as he walked.

Indulge yourselves in no instance of gross and habitual sin: And you may, then, whether *Jewish* or *Gentile* Christians, depend, that both your past transgressions, and all the future failings of your lives, committed by human frailty, ignorance, or surprise, shall, upon your true repentance, be fully pardoned, by the intercession of Jesus Christ, our great *Advocate* with God the Father: The

3. 4. 5. & 6. Look, therefore, upon a careful obedience to the *moral* commands of the gospel, as the best and surest character of a true *Christian**. To imitate the life, and follow the example of Christ, was the grand design of our call to his religion. This is truly to love God, and to be beloved of him. To pretend to be his *people*, and yet live contrary to the *moral* and plainest perfections of his *nature*, is to pretend to perfect contradictions.

7. In

* The common reader may observe here, once for all, that these phrases, "To know God, to be in him, to love God, to be in Christ, to abide in him, to know the truth, to be born of God, or Christ, &c." are so many expressions to signify mens being true *Christians*.

7 Brethren, I write
* no new command-
ment unto you, but
an old commandment
which ye had from
the beginning: the
old commandment is
the word which ye
have heard from the
beginning.

you of, and secure you in it, against the suggestions of
your false *teachers*.

8 Again, a new
commandment I write
unto you, which thing
‡ is true in him and in
you: because the dark-
ness is past, and the
true light now shineth.

9. Only let me remind you, that
our duty of *love* and *charity* to our
fellow Christians, hath something
both in the *degree* of it, and the
obligation to it, *peculiar* to the *Chris-
tian* religion. Christians are to
love each other, not after the ordi-
nary manner of other people, but with an affection pro-
portionable to *that* wherewith Christ || *hath loved us.* See and
‡ Now there was never any love like *his*: And conse-^{compare}
quently the *gospel* religion has advanced and improved *this* John xiii.
duty, and obliged us Christians to a degree that may be ^{15—34,}
called *new*, and by an argument that is *proper* to us. ^{35.}

9 He that saith he
is in the light, and
hateth his brother, is
in darkness, even un-
til now.

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9. 10. & 11. Wherefore, it is an
effect of the most malicious preju-
dice and stupid ignorance of plain
truth, for any man to profess him-
self a true disciple of Christ, while

B b

he

* Ver. 7. [No new commandment.] Which being un-
derstood to refer to the foregoing discourse, makes the
clearest sense and connection. Or else thus; The duty of
love was not *new* to such as knew it to be enjoined by Christ
himself; but only as Christianity has raised that duty *higher*
than any *other* religion.

‡ [Which thing (i. e. the newness of the commandment)
is true in him and in you.] In *him*, as having set us a *pe-
culiar* example: And in us Christians, as having from that
example a peculiar *obligation* to it.

A. D. 67.

* See the
Pref. § 3.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his names sake.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

be wanting in these *essential* duties, or be drawn from them by the false *teachers*.

he harbours revengeful thoughts, * and uncharitable principles toward other *men*. On the contrary, a kind behaviour, and tender disposition toward all our *brethren*, is one of the best instances of *Christian* perfection, and secures us from all the scandal and mischievous effects of a censorious and persecuting temper.

12. 13. & 14. The cautions I here give you, ought to be equally regarded by all *degrees* of Christian professors. The *new converts* and *younger* Christians are to consider themselves as newly put into a state of salvation, the pardon of sin, and the favour of God, through Jesus Christ; and endeavour to confirm themselves in it, by the careful practice of true Christian virtue. Such as are come to more *maturity* in their *profession*, and are in the strength and vigour of their *age*, have a great advantage, and ought to employ the utmost of that vigour in resisting the utmost temptations of the devil, and perfecting their conquest over him, and all his wicked instruments. And the *aged* Christians, cannot but have so clear a knowledge of God, and the revelation of his will by Jesus Christ, during the long season from their first conversion, that it would be utterly inexcusable for *them* to

15. & 16. To

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doth the will of God, abideth for ever.

18 Little children, it is the last time, and as ye have heard that Antichrist shall come, even now are there many Anti-

christ, whereby we know that it is the last time.
tions * that would be brought into the Christian church, by men of *temporal*, and secular designs; so what you see of it fulfilled *already*, in the practices of the *Jewish* zealots and *heretical teachers* crept into the church, is sufficient to convince you of the truth of these prophecies, to confirm you in your *Christianity*, and secure you from their dangerous infection.

15. & 16. To proceed then: En-
 deavour to wean your affections from all immoderate desires of the pleasures, riches, dignities and preferments of this world. Show no sinful compliance to attain them; love them not in any higher degree, than to be ready to part with any of them, for the sake of Christ and his religion. For all such immoderate affections of temporal things, are utterly inconsistent with the love of God and true religion.

17. And, it should serve to cure you of all such love for the greatest pleasures of this kind, to consider how fading, unsatisfactory and short they are. Whereas the habitual practice of *Christian virtue* is, what will for ever continue with, and be a blessing and an ornament to you.

18. My dear Christians, the *Jewish* dispensation is now past, and the *Christian* religion succeeds in its place; the religion that is to take place in the *last age*, or *latter days* of the world, as the ancient *prophets* foretold: and as our Saviour himself, and we his apostles have foretold you of *great corrup-*

B b 2

19. The

* See the *Pref.* § 4. and the *Pref.* to 1 Thess. § 4. with 2 Thess. chap. ii.

A. D. 67. 19 They went out from us, but they were not of us : for
 || See Acts xv. 1. 24. if they had been of us, they would no
 Gal. ii. 4. doubt have continued with us : but *they went out* *, that they might be made manifest, that, they were not all of us.

2 Cor. xi. 13.

19. The first broachers of these lewd errors, pretended to come with a commission from the college of *apostles* at Jerusalem ||, to preach up the necessity of *circumcision* and the *ceremonial law* to Christian *believers*. And Simon Magus himself pretended to be a *Christian*, and was baptized (Acts viii. 13.). Had these men been indeed true *Christians*, they could never have been so audacious, as to have forged a commission from *us*, but would have continued to preach the same doctrine with us. In like manner, had Simon and his followers been sincere, they would still have followed the *apostles* of Christ : and therefore, by presuming in so foul a manner, to do quite contrary, it is but too plain they were never *true believers* at all *.

20 But ye have an unction from the holy One, and ye know all things.

† *χρίσμα*.

privileges of your religion, and so confirmed in it by the gifts and endowments of the Holy Ghost, as not to be in much danger of being perverted by them.

21 I have not written unto you, because ye know not the truth : but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that denieth that Jesus is the

§ See v. 18. and the Pref. § 4.

Christ? he is Antichrist

20. But however specious their pretences may now be, I hope *you* are so fully instructed in the great truths, so sensible of the noble ‡

21. And therefore I *now* represent the case to you, to let you see how great a sin it would be in *you*, ever to hearken to people so full of impudence and falsehood.

22. & 23. It is true indeed, the corruption of the *Christian* faith is not yet come to its height : the great *Antichrist* § is not yet come : but

* [That they might be made manifest ; *ἵνα φανερωθῶσιν*. So that they appear.]

† [Not all of us ; *ὅτι ἐκ ἑστίων πάντες* ; That none of them were of us.] So *ἐκὰν πῶσα σὰρξ*, is, No flesh, Matth. xxiv. 22. Mark xiii. 20.

christ that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father : *but he that acknowledgeth the Son, hath the Father also.*

maintain and impose such principles as utterly destroy the design of his religion : for they affirm, that Jesus, who suffered upon the cross, was a mere *man*, not Christ the *Word* and *Son of God* ; which is as much in effect to deny Christ *himself*, and consequently God the *Father* that sent him. (See the Pref. § 3.)

24 Let that therefore abide in you, which ye have heard from the beginning : if that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, even eternal life.

26 These things have I written unto you, concerning them that seduce you.

27 But the * anointing which ye have received of him, abideth in you, and ye need not that any man teach you : But, as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

but nothing can be more like him, ^{A. D. 67.} nor more truly deserve to be branded with his titles and characters, than these turbulent zealots of the *Jewish* faction, some of which, against all the divine evidences given them, flatly deny Christ to be the true *Messiah* ; and the rest

24. & 25. Wherefore endeavour to secure your interest in God through Christ, by adhering firmly to the doctrines of *Christianity*, as at first taught to us by Christ himself, and by us to *you*. Remember the great *gospel* promise of eternal life and happiness is to be enjoyed only upon *this* condition.

26. & 27. I remind you of these things (as I said, ver. 20. and 21.) to arm you the more strongly against the errors spread amongst you ; by assuring myself the deep sense you have of the great truths and noble * blessings of your profession, will effectually prevent you from being imposed upon by such palpable deceits.

B b 3

28. And

* Ver. 27. [The anointing.] See verse 20.

A. D. 67. 28 And now, little
 † Ver. 24. children, abide in him,
 that when he shall ap-
 pear, we may have
 confidence and not be
 ashamed before him at
 his coming.

29 If ye know that
 he is righteous, ye
 know that every one
 that doth righteousness
 is born of him.

29. For, as surely as perfect ho-
 linefs and purity is the nature of
 God, fo certain is it that they, and
 none but they, who by mortifying
 their corrupt paffions, ftrove to imi-
 tate him, in the practice of true virtue, fhall be account-
 ed his true fervants, and eternally rewarded as fuch.

CHAP. III.

The great Privilege of Christianity. Conformity to the Moral Perfections of the Divine Nature, is our Duty here, and will be our Happinefs hereafter. Moral Obedience is therefore the moft effential Mark of a true Christian. Immorality denotes a wicked Man be his Profefion what it will, Charity is one of the fpecial Inftances of Christian Morality. An obedient Christian has the undoubted Testimony of his own Confcience, confirmed by the Gifts of the Holy Spirit, that he is acceptable to God as a true Disciple of Jefus Chrift.

† Chap. ii. 1 **B**Ehold, what man-
 27, 28, 29. ner of love the
 Father hath beftowed
 upon us, that we
 fhould be called the
 fons of God ! there-
 fore the world know-
 eth us not, becaufe
 it knew him not.

† I. **I** Have been † exhorting you
 to fecure to yourfelves the
 privileges of your *Christianity*, by
 the careful practice of its commands.
 A thing you cannot fail to do,
 would you ferioufly confider how
 noble and valuable a bleffing it is
 to be made the children of God,
 members of his church, and imita-
 tors of his divine excellencies. No wonder, therefore, the
 generality.

generality of mankind should have so despicable a notion of us Christians, while they have so little apprehensions of the nature and will of that God, whose servants we are. A. D. 67.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him: for we shall see him as he is.

that delightful resemblance of him, wherein our perfection and happiness chiefly consists.

3 And every man that hath this hope in him purifieth himself, even as he is pure. human infirmity will permit, to imitate God, by the practice of *Christian* virtue in this life.

4 Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins, and in him is no sin.

And to indulge any known and gross sin, is to act against the very purpose of Christ's coming into the world, which was nothing else but to free us of the guilt, habit and power of sin.

6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him.

7 Little

2. Meanwhile, let us duly esteem the happiness proposed to us. And, though the *future* perfection of it be such as surpasses the reach of human conception, yet thus much in general, is plain and satisfactory to us, that by arriving to a clearer knowledge of his divine nature, we shall be exalted to

3. And, if this be our expected enjoyment, all that hope for it, must begin *now*, to lay a foundation for it, by striving, as far as

4. & 5. Wherefore it is most evident, that the wilful and habitual practice of those vices now so much encouraged by the *heretical teachers*, is perfectly destructive of the end of our *Christianity*. He that deliberately breaks the divine law, defeats the very means and methods of resembling the divine nature.

6. 7. & 8. And be not imposed upon by the loudest boasts, and most specious pretences, of these wicked men. The pretences they make to higher and deeper knowledge of God than all others. A good Christian

B b 4

and

A. D. 67. 7 Little children, let no man deceive you: he that doth righteousness, is righteous, even as he is righteous.

8 He that committeth sin, is of the devil: for the devil sinneth from the beginning: for this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God, doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doth not righteousness, is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard
 || See chap. ii. 8, &c. from the beginning, that we should love one another.

12 Not as Cain, who was of that wicked one, and slew his brother: and wherefore slew he him? because his own works were evil, and his brothers righteous.

13 Marvel

and a lewd *liver*, are direct contradictions. And, as *purity* of life is the mark of God's children, so does a *vicious* course demonstrate a man to be a servant of the *devil*, the first author of all wickedness; and is a manifest abetting of his impious power and contrivance, which Christ, the Son of God, came into the world on purpose to countermince and destroy.

9. & 10. In fine, while a man preserves his *Christian* principle, and answers the character of a true member of God's church, he can never be guilty of *deliberate* and *habitual* vice. Make it therefore a sure *test* to whom a man belongs, in whose service he is listed, and from whom he must expect his wages; whether of God, or the *devil*, by the good or wicked practices of his *life*, by his behaviour towards God, and towards his brethren.

11. His *brethren*, I say, for the doctrine of Christ || and all his *apostles*, do most plainly show *Christian charity* to be the *peculiar* virtue of *our* religion.

12. & 13. You know what it was that provoked that wicked creature Cain to murder his own brother, viz. the antipathy of a *vicious* to a *religious* temper. So it is with you *now*, the generality of the corrupted world hate you upon the *same* principle,

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother abideth in death.

15 Whosoever hateth his brother, is a murderer, and ye know that no murderer hath eternal life abiding in him. by the outward *actions* only)

ciple, and because the purity of your lives are a standing reproach upon their impieties, and you ought the less to be surprised at it. A. D. 67.

14. & 15. Bear it therefore patiently, since the charitable disposition that possesses you, is so sure a mark of your being true disciples of Christ, and entitled to the future happiness promised in his *gospel*. As, on the contrary, the spiteful and malicious temper of those *zealots*, demonstrates them to be in an unregenerate state; nay, in the eye of God (who judges by the inward principle of the *heart*, and not

16 Hereby perceive we the love of God *, because he laid down his life for us: and we ought to lay down our lives for the brethren.

only to bear and forbear, but to be ready to offer their own *lives*, whenever the religion of Christ, the good of his church, and the welfare of their Christian *brethren*, calls them to it.

17 But whoso hath this worlds good, and seeth his brother have need, and shutteth up his

16. When you consider that amazing instance of divine love, in the death of * Christ, for the redemption of mankind, you cannot think it too much, that, in imitation of so wondrous an example, *Christians* should be obliged, not

17. How infinitely short of *this* love, then, nay, how contrary to *this* divine pattern are those men, who, while they have power and ability

* Ver. 16. [Hereby perceive we the love (of God.) Note, 'The words (*of God*) are not in the Greek: the text is ἐν τῷ ἀγαπᾷν—Hereby we have experienced love, i. e. the greatest love because he, i. e. Christ, laid down his life for us.]

A. D. 67. his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue, but in deed, and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, then have we confidence towards God.

assured, that God, who knows him better than he does himself, cannot fail to be his more severe judge and revenger.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment,

24 And

ability to do good, remain unmoved at the wants of their fellow *Christians*?

18. Remember, dear brethren, the charity of a *Christian* disciple is not to express itself in fair pretences and kind speeches, but in *actions* of bounty and liberality.

19. 20. & 21. This will show us to be *Christians* indeed, and while the impartial testimony, and inward sense of our own consciences, assures us of the sincere performance of our duty; we may safely conclude, that God, the searcher of hearts, and standard of all truth, will approve of, and reward us. And, on the contrary, whoever, by the clear conviction of his own mind, knows and feels himself to be a hypocritical transgressor of his *moral* duty, must be

22. This sincerity will warrant our perfect dependance upon God, and the sense of having done our duty, to the best of our power, fully secures us, that all our *Christian prayers* shall be answered in the most seasonable time, and in the best manner.

23. & 24. For, in short, true faith in the doctrine of Christ, and true charity to *mankind*, especially to our *Christian* brethren, is the sum total of our duty. And *you*, that have already duly performed it, have a sufficient pledge and *earnest* of your acceptance with

24 And he that keepeth his commandments, dwelleth in him, and he in him: with God, as true disciples of Christ, by the gifts and graces of his *Holy Spirit* conferred upon you. *A. D. 67.*
 and hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAP. IV.

A Caution against false Prophets and Pretenders to Inspiration, The Rule whereby to judge of them. The Exhortation to Love and Charity, renewed, as the proper Badge and Token of a true Christian.

BEloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.

heretical teachers of these times, all striving to gain belief, by diabolical delusions and forgeries; that it highly concerns you to look well, and examine them thoroughly to prevent your being imposed upon.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God.

3. And every spirit that confesseth * not that Jesus Christ is come

1. **T**HE time being now come, wherein the *Jews* expect the appearance of their *Messiah*, according to the scripture *prophecies*; there are so many *impostors*, that set themselves up for Christs, and so many pretenders to inspiration and miracles, among the *heretical teachers* of these times, all striving to gain belief, by diabolical delusions and forgeries; that it highly concerns you to look well, and examine them thoroughly to prevent your being imposed upon.

2. & 3. Now, you have a safe rule, whereby to judge of all pretences to *prophecy*, *miracles* or *inspiration* of any kind. Your *Christian* religion, both as to the life, doctrine and death, &c. of Christ, being, in so ample and unexceptionable a manner, confirmed by God; you ought to conclude, that whatever

* Ver. 3. [Confesseth not that Jesus Christ is come in the flesh.] He points at Cerinthus. See the Pref. § 3.

A. D. 67. come in the flesh, is not of God : and this is that *spirit* of Antichrist, whereof you have heard that it should come, and even now already is it in the world.

whatever *Jewish* or *heretical* pretender sets up against the great truth of the incarnation of *Jesus Christ*, denying him to be the true * *Messiah*, or saying that our *Jesus* is not the real and very *Christ*, the *Word*, and *Son of God*; let him pretend to what *gifts* and *miracles* he will, to confirm it by; is an *impostor*, acting by *diabolical* delusions and conjurations; and one of those very Antichrists and false *prophets*, the forerunners of the great Antichrist foretold by *Christ* and the *apostles*. On the contrary, whatever Christian works any *miracles* in confirmation of the true articles of our *faith*, so incontestibly established *beforehand*, must be thought to perform them by the *Spirit of God*; it being impossible to conceive the devil would lend *his* power, toward the supporting a religion so opposite and destructive to his *own* kingdom; or, that *Christ* should give the power of *his Spirit* to such as embrace not his true *faith*†.

† See and compare
I Cor. xii.
3.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

to what these worldly minded *impostors* can pretend to, in favour of their false doctrines.

5 They are of the world; therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God, heareth us; he that is not of God, heareth

4. Thus, the powers of the Holy Ghost displayed by *Christ*, conferred on us his *apostles*, and residing yet upon many members of your several churches, give testimony to *your* religion, far superior to what these worldly minded *impostors* can pretend to, in favour of their false doctrines.

5. & 6. You cannot but perceive too, an essential mark of distinction between *these*, and a truly *Christian* prophet. The one have no other views but of *temporal* power, greatness and dominion; no other notions of *Christ* but that of a temporal *monarch*, to raise and aggrandize the *Jewish* nation, by the

* [That *Jesus Christ* is come in the flesh.] Or thus, Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, [That *Jesus* is the *Christ* come in the flesh.] Dr. Mill says many copies read it ὁ λύει τὸν Ἰησοῦν, [which dissolveth *Jesus*.] Of which see the notes on § 3. of the Pref. to this epistle.

eth not us. Hereby know we the Spirit of truth, and the spirit of error.

virtue; and must be approved of, by all that have a just relish of God, and true goodness; as on the contrary, it is no wonder to see the false *teachers* of these times followed and thronged by the majority, that are of the same temper with themselves*.

A. D. 67.

* See and compare

John vi.

45. & viii.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not, knoweth not God; for God is love.

stance of resembling *him*, and most plainly show we are none of his.

9 In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

regard to the welfare of all those, whom God was pleased to set so high a value on; and to demonstrate the sense we have of it, by showing *mercy*, even to such as least deserve it at our hands.

7. & 8. As, therefore, *we* justly pretend to be the true children of God, let it be our special care to give a proof of it, by the imitation of his peculiar attribute of *love* and *mercy*, so abundantly displayed to all mankind, and to us *Christians* in particular; without which, we fail of the chiefest in-

9. & 10. That *act* of Divine Love in procuring the pardon and salvation of a sinful world, by sending the very *Son* of God to become *man* for our sakes, has this consideration, to magnify it beyond all comparison, that it began, on God's part, was voluntary and free, without the least merit or obligation on *our* part to incline him to it.

11. And surely such an unparalleled instance of *heavenly* compassion to *sinful* creatures, ought to make *us* express the tenderest regard

12. & 13. It

A. D. 67. 12 No man hath
seen God at any time.
If we love one another,
God dwelleth in us, and his love is
perfected in us.

13 Hereby know
we that we dwell in
him, and he in us,
because he hath given
us of his Spirit.

move you, by the strongest and most immediate impressions. So that, if you do not perform the *easier*, it is not to be imagined you should discharge the more *difficult* part of this duty: The *one*, therefore, is the proper test of the *other*. We show whose children we truly are, by the likeness of our dispositions; and God, accordingly, confirms us for his own, by the gifts and graces of his Holy Spirit bestowed upon us.

14 And we have
seen, and do testify,
that the Father sent
the Son to be the Sa-
viour of the world.

15 Whosoever shall
confess that Jesus is
the Son of God, God
dwelleth in him, and
he in God.

sent into the world, for the redemption of mankind by his death and sufferings. An article most essentially necessary to be embraced by every Christian; and whoever denies it, deserves not that character, nor is entitled to any privileges of God's true church.*

* See chap.
i. 1, 2, 3.
and here
ver. 2, 3.

16 And we have
known and believed
the love that God
hath to us. God is
love; and he that
dwelleth in love,
dwelleth in God, and
God in him.

17 Herein

12. & 13. It is not enough to
say, you love God, in return for
his love to you, unless you give
evidence of it by your charity to
your fellow *Christians*. God him-
self is not the object of your *senses*,
and can affect your thoughts no
way, but by laborious and raised
meditations; whereas, your fellow
Christians, their wants and mis-
eries strike your very *senses*, and

14. & 15. And by the extraor-
dinary and miraculous powers of
this Holy Spirit are we qualified to
demonstrate, and have, beyond all
exception, evidenced the truth of
those *facts*, whereof we *apostles*
were eye-witnesses, viz. *That Je-
sus is the true Messiah, the very Son
of God, the Word, the Christ, who
was with the Father; and actually*

16. & 17. By firmly adhering
to this *fundamental* truth of his
religion, and by the practice of
that love and *charity*, so especially
enjoined in it, and which is the
principal instance of our conform-
ity to his excellencies, and of our
return of gratitude to him; in
short,

17. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. short, by loving our *brethren*, as A. D. 67. God loved *us*, and being ready to suffer for *their* sakes, as Christ suffered for *us all*; we prove ourselves his true *disciples*, in full and perfect communion with him, and may *assuredly* expect the glorious reward he has promised, at the great day of final judgment.

18 There is *no fear in love; but perfect love casteth out fear: because fear hath torment: he that feareth, is not made perfect in love.

a man has not a due and grateful apprehension of the mercy, truth, and love of God, through Christ, to us; or, that he is not truly conscious of his having sincerely performed the duties of his profession.

19 We love him, because he first loved us.

18. Nay, we not only then safely *may*, but *ought* to depend upon this * reward, with the utmost assurance, joy, and satisfaction; for, to be diffident, fearful, and distracted about the certainty of our future happiness, is a sign, either that

19. Infinite reason have we to love, trust, and depend upon *him*, that has given such an instance of love to us and all mankind.

20 If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And

20. & 21. Only remember again, that we must testify our regards to God, by charity and compassion to our *brethren*. Not only the express command of Christ, but the very reason of the *thing* requires it. For, as I said (ver. 12.), if we love not them, whose persons and wants strike

* [No fear in love.] *Fear* here seems, in the most natural construction, to stand opposed to *boldness* in the foregoing verse.

A. D. 67. 21 And this commandment have we from him, that he who loveth God, love his brother also. stike and affect our very *senses*, we can hardly be supposed to be carried with much affection to *him*, with whom we cannot converse, but at a distance, who is neither the object of our *senses*, nor within the compass of our *charity*.

CHAP. V.

The Argument of Chap. iv. 1, 2, 3, &c. resumed, viz. The Certainty of Jesus being the Messiah and Saviour of Mankind, and that the Truth and Sincerity of Man's Profession is to be judged of by their belief of it, and the good effect it has upon their Tempers and Practices. The Divine Evidences of this Great Article. The Witnesses in Heaven, and on Earth. The Unexceptionableness of this Argument, especially to the Jews. The belief of it, the indispensable Condition of future Happiness, and of the acceptance of our Christian Prayers. The Sin unto Death, What? Directions what to do in that Case. True Christian Principles sufficient to keep any Man from such Sin. Christianity the true Religion, and utterly inconsistent with all acts of Heathen Idolatry.

† Chap. iv. 1
1, &c.

WHOsoever believeth that Jesus is the Christ, is born of God, and every one that loveth him that begat, loveth him also that is begotten of him.

Whoever professes to be a Christian, is in effect to deny God the Father, that sent him into the world for that purpose. And, on the contrary, sincerely to embrace the *one*, is to embrace the *other*.

1. I Observed to you † before, that the truth of Christ's *Messiahship* was the rule whereby you are to judge of mens pretences in religious matters. Keep then to that *rule*, and be assured, that to deny Jesus to be the real Christ, the *Son of God*, and *Saviour*

2. & 3. And

2 By this we know that we love the children of God, when we love God and keep his commandments*.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth.

at his crucifixion †, when at the shedding of his innocent † *The blood.* blood, we saw both water and blood come out of his side; the *sun* was darkened, the *earth* trembled, and

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the

2. & 3. And withal, you must ^{A. D. 67.} never forget, that charity to our *brethren* is one principal * test of our being true disciples of Christ; as it is a chief instance of our practical obedience to his commands, *without* which, all external profession of religion is insignificant, and mere pretence; but *with* it, Christianity will prove the most pleasant and profitable profession.

4. & 5. The *Christian* will, then, find his faith in Jesus as the true *Messiah*, the *Son of God*, to answer its true and intended effects, *viz.* to set him above the vanities and unlawful pleasures of this world, make him despise its grandeur, conquer all its temptations by filling him with assurance of a better state: A perfection too high for any but true *Christians* to arrive to.

6. Nor are the effects and influences of this great || truth more || ^{Ver. 1.} excellent and noble, than is the ground and foundation of it strong and certain. The testimonies †† *The water.* given him at his *baptism*, when God, by a voice from heaven, declared him *to be his beloved Son, the Saviour of mankind*: The miracles

* Ver. 2. *By this we know that we love the children of God, when we love God.*——Note: The context and the apostle's argument plainly show, that these words are transposed: The reading should be, *By this we know that we love God—When we love the children of God.* And I have paraphrased them accordingly.

A. D. 67. the vail of the *temple* was rent. The signs || and wonders done by *him* and by *others* in his *name*, are all, I || *The Spirit* say, testimonies of the authority of his *person* and *mission*, most unexceptionable, as being evidences of that *Holy Spirit* that cannot deceive us.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

Heaven there are three divine persons, the *Father*, the *Son*, and the *Holy Spirit*: so do the three forementioned * *testimonies* given of Christ, while he was upon *earth*, concur in the full demonstration of this great truth: These powers and miracles of the *Holy Ghost* incontestably showing the *Father* to have *sent* him, and the *Son* to have actually *come* into the world, for the salvation of mankind.

9 If we receive the witness of men, the witness of God is greater: * for this is the witness of God, which he hath testified of his Son.

10 He that believeth on the Son of God, hath the witness in

7. & 8. In all controversies about human affairs, the positive testimonies of two or three credible witnesses is thought sufficient to determine the truth in any *court*: and the Jews allowed it by their own *law* to be so. So that the evidence of Jesus *being the true Messiah*, and the very Christ, the *Word* and *Son of God*, who died upon the cross, is, according to their *own* notions, established beyond all contradiction. For, as in heaven there are three divine persons, the *Father*, the *Son*, and the *Holy Spirit*: so do the three forementioned * *testimonies* given of Christ, while he was upon *earth*, concur in the full demonstration of this great truth: These powers and miracles of the *Holy Ghost* incontestably showing the *Father* to have *sent* him, and the *Son* to have actually *come* into the world, for the salvation of mankind.

9. Now, if two or three credible (though yet fallible) *men* are to be depended upon, when concurring and clear in their evidence; how much more ought we to rely upon the testimony * of the infallible *God*?

10. All sincere believers cannot but reflect on the insufficiency of this testimony, with the utmost comfort

* For this is the witness of God——*οτι αυτη εστιν η μαρτυρια του Θεου*. For *such*, or of *this kind*, is the witness of God, viz. A *threefold* testimony.

in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. *comfort* and satisfaction: Find-* A. D 67.
ing themselves continually con-
firmed in it, by the gifts and * μαρτυ-
graces of that very Spirit, that, είαν εν
in so ample a manner, at first gave εαυτῶ.
it. Whereas such *Jerus* *or here-*
tics *as deny it, do no* *less than give God the lie.*

11 And this is the record, that God hath given to us eternal life: and this life is in his Son.

12 He that hath the Son, hath life; and he that hath not the Son of God, hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.*

11. & 12. So then, the sum of our Christianity is this: *That God has promised to, and provided eternal happiness for good men, and that the indispensable condition of enjoying it, is a sincere belief in Christ incarnate, and in his religion, by all to whom it and its evidences are fairly proposed.*

13. 14. & 15. And accordingly, my design in this *epistle* was, to satisfy all such true believers of the safety of their future condition; and to encourage them to a firm perseverance in this principle, upon a full assurance that God will deny them nothing that is truly needful for them; but will, in due time and manner, answer all their Christian prayers.

ask any thing according to his will,

16. Before I conclude, I must advise you in *one* particular more, relating to such offenders amongst you as are struck with any *extraordinary* sickness † as a divine punishment for any notorious sins. Now, where the offence is not of the most *wilful* and *obstinate* kind,

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where,

† See and compare Gal. vi. 1. 1 Cor. xi. 13. Jam. v. 14, 15.

A. D. 67. where, by the circumstances, you gather, that the punishment inflicted was not sent for his *destruction*, but only to *awaken* the person to a sense of his *miscarriage*, and you find him inclined to repentance; in such a case, let the Christian *ministers* attend upon him, interceding with God for him by earnest prayer, which, upon his repentance, shall avail for the pardon of his sin *, and for restoring him to health again. But if you know the person so afflicted to be struck from *heaven*, for a *malicious, habitual, and incurable* degree of scandalous vice and *immorality*, or for wilful *apostacy* from the *Christian* religion; in *that* case, you have no obligation to throw away your *prayers* upon him || but may justly leave such a man to the justice of God, as one that has defeated all methods of repentance and salvation †.

|| See Heb. vi. 4, 5, 6, and x. 26, 27.

17 All unrighteousness is sin: and there is a sin not unto death.

17. It is true, every wilful offence against either God or our neighbour, is a breach of the *divine law*, and, in strict justice, deserves *death*. But as you know there were degrees of offences under the *Mosaical law* §, some whereof were, while

§ Numb. xxxv. 30, 31. Deut. xvii. 2, 3, 4, 5. and xiii. 5, 9, 10, 11.

* *He* (i. e. God) *shall give him life*. Or, *life shall be given him*, i. e. to the sinner. The same *Hebraism* with that of *Matth. i. 23. They shall call his name Jesus*, i. e. his name shall be called.

† *Ver. 16. I do not say that he shall pray for it*, i. e. That you are either not *at all* to pray for such a person, or if you *do*, it cannot be with that degree of *faith*, and assurance of *success* as in other cases. See and compare *Jam. v. 14, 15, 16, 17, 18*. Moreover, it is possible, these *first Christians* might not have any certain and absolute *signs* whereby to distinguish the *sin unto death* from *other* sins that were *pardonable*; or the distempers that were *curable*, from such as were *incurable*, by their *prayers*. And then the design of *St. John* in these words, *I do not say that he shall pray for it*, is to satisfy them, That, though every instance of their prayers were not equally effectual toward the recovery of sinners, yet the promise in *verse 14, 15*. was still good; none being exempted from it. that he had not *so sinned* as to be doomed by divine justice to present *death* for it. Of which they might be satisfied by the *effect* of their prayers.

while others were not, punished with immediate *death*, ^{A. D. 67.} but admitted of an atonement by *sacrifice*; so in these cases, under the *gospel* dispensation, as long as there are remains of true principles and dispositions, and any hopes of true repentance, there is hope of recovery, and a promise of pardon.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

temptation or example whatever, act of *heathenish* and idolatrous * *worship*, by forsaking so pure and holy a profession. And may God preserve you ever from it! Amen.

18. In the mean time, no sincere and true *Christian* is, without his own great default, in much danger of falling into such a desperate *degree* of sin, or of wilful *apostacy* from the service of Christ to that of Satan.

19. & 20. Fortoconclude: While the rest of the obstinate and unrepenting world continue enslaved to ignorance, idolatry, sin and Satan, we *Christians* are fully and happily assured, that we are members of the *church* of the true God, by sincerely believing in Jesus Christ *his Son*, who came into the world to teach us the way of true religion, and, being made *man*, suffered and died, in order to our eternal life and happiness.

21. Which, since he has so fully done, it would be utterly inexcusable in any *Christian*, by any

temptation or example whatever, to be drawn into any act of *heathenish* and idolatrous * *worship*, by forsaking so pure and holy a profession. And may God preserve

* See the Pref. § 4.

A

P A R A P H R A S E

ON THE

SECOND EPISTLE

OF

St. J O H N.

THE PREFACE AND CONTENTS.

To whom? § 1. *BY* the Elect Lady, to whom this Epistle is directed, we may understand, either some particular Person of honourable Descent, a Friend, and (perhaps) Disciple of St. John; or else some Christian Church; the Word Elect being so frequently used of the Jewish Church in the Old, of Christian Churches in the New Testament; and that of Children, to signify the Members of those Collective Bodies. The Salutation at the Close, from the Children of the Elect Sister, ver. 13. seem, indeed, to bid most fairly for this latter Acceptation, as signifying a Sister-Church; as do also his speaking in the plural Number, ver. 12. And, whereas the Church of Jerusalem was the Great Original from whence all they of the Circumcision at first received the Christian Doctrine, She, of all others, lays the best Claim to this Title of (*κυρία*) the Mistress or Mother-Church; though other Learned Men think it probable to be meant of some Asian Church, and most likely that of Philadelphia. I will only add, That St. John, in styling this Christian Church a Lady, follows the Language of the Old Scriptures. Thus Babylon called herself The Lady of Kingdoms,

doms, *Isai.* xlvii. 5, 7. *And the Antichristian Babylon is represented as saying in her Heart, I sit as a Queen, Revel.* xviii. 7. *What these arrogantly and falsely applied to themselves, the Apostle here truly applies to the Christian Believers.*

§ 2. *The Strain of this Epistle, both in its Argument, The design. and the very Expressions, is so clearly the same, in the main, with that of the foregoing, that I refer the Reader to the Preface thereto prefixed, for the proper Key to them.*

§ 3. *The Shortness of this Letter, though to so principal Why so a Church, is sufficiently accounted for, from ver. 12. viz. short. that the Apostle very soon expected to visit that Church, and give full Instructions as to the matters here so briefly handled.*

1 THE elder unto the elect lady, and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truths sake which dwelleth in us, and shall be with us for ever:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, † in truth and love.

1. & 2. JOHN, the now aged * Written A. D. 67. apostle of Christ, sendeth this epistle to the church of || See the Pref. § 1. Jerusalem, to the clergy and people thereof, whom I, and all good Christians, cannot but most sincerely esteem and love, for their constancy and perseverance in those gospel doctrines that will prove of eternal and happy § advantage to § See 1 Pet: l. 23, 25. us.

3. Wishing you all divine favours and blessings from God the Father, and from Jesus Christ his only Son, our Saviour and Governor; to preserve you in true faith towards God, and true love towards your Christian brethren †.

C c 4

4. It

* *The elder*: πρεσβύτερος, *Presbyter*, here, and in 1 Pet. v. 1. may be a name of honour and dignity; or, as in Phil. ix. it signifies, *aged*; and so it fitly expresseth both the apostolical office, and his long continuance in it, he being now at least seventy years of age.

† Ver. 3. *In truth and love*: These words may be connected, either with those immediately foregoing. *The Son of the Father, in truth and love*; i. e. the Author of the true Christian religion, so full of love to mankind; or else with, *Grace, mercy and peace be with you*, as in the paraphrase: Which I choose as most agreeable to the verse following.

A. D. 67. 4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now, I beseech thee, lady, not as though I wrote a new * commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love; that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but receive a full reward.

† See 1 John iv. 2, 3. the Note there.

himself the real *Word* who was *with* God his *Father*, the *Son* of God made *man*, but a mere *man*, distinct in reality

4. It is a mighty comfort to me to hear of such a number of your church, that firmly and uncorruptedly adhere to the *Christian* religion, as delivered by Christ and his apostles, from God the *Father*.

5. Let me now only *remind* you, that true *Christianity* must be joined to true *faith*, in order to make a true *Christian*. And those of your church, where Christ himself immediately delivered his doctrines, * cannot but know it to be one of his *special* commands.

6. For there is no way of expressing our true love and regard to † God, but by the entertainment and belief of his *revelation*, as he has plainly delivered it to us, and by observance of its *moral* precepts, whereof this of *love* and *charity* is one of the most principal.

7. & 8. I am thus particular in my cautions in this matter, to prevent you from being misled in your principles, and so deprived of your future and glorious state of happiness, by the deceitful endeavours of a set of men, *viz.* the Jewish *zealots*, that would persuade the world that Jesus is *not the true* † *Messiah*; and those *heretical* Christians that uphold he did not live, and preach, and die in *reality*, but in *appearance*; that he was not

* See 1 John-ii. 7, 8.

† Ἡ ἀγὰπη, *viz.* τὸ ὄψ, as in 1 John v. 3.—iv. 21.

reality from that *Word* or *Son* of the *Father*. These are the very false *prophets* and *Antichrists*, foretold by our *Saviour* himself *. Beware therefore, and avoid them.

A. D. 67.
* 1 John ii.
18, 19—26.
iv. 1, 2, 3.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God : he that abideth in the doctrine of Christ, he hath both the Father and the Son.

9. Your *Christian* religion, and the plain facts and doctrines of it, are so fully and unexceptionably demonstrated, that you must make *them* the rule whereby to judge of all pretenders in religious matters †. You know your own principles are true ; and therefore all

† See 1 John v. 1—12.

that contradict them must be false, as plainly giving God himself the lie.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

11 For he that bid-deth him God speed, is partaker of his evil deeds.

10. & 11. If you find any of these *teachers*, therefore, that are thus unsound in their doctrines, and loose in their morals ; have nothing to do with them, and give them no entertainment, for fear the countenance you afford them should bring you into a share of their guilt and punishment.

12 Having many things to write unto you, I would not write with paper and ink ; but I trust to come unto you, and speak face to face, that our joy may be full.

12. I give you now only these *brief* cautions, in hopes very soon to *visit* your church, and furnish you with more full directions, to your complete comfort and satisfaction in your true *Christian* principles, against the designs of these *deceivers*.

13 The children of * thy elect sister greet thee. Amen.

13. The *Christian church* I am now * with, give hearty love and good wishes to you. God preserve you. *Amen*.

A P A R A-

* *Thy elect sister*. What *church* it was, from whence St. John wrote this, is no way certainly to be known : Dr. Lightfoot thinks it to be Ephesus ; which, as it was the metropolis of Asia, might indeed properly be called *sister* to the great church of Jerusalem.

P A R A P H R A S E

ON THE

THIRD EPISTLE

OF

St. J. O H N.

THE PREFACE AND CONTENTS.

Gaius, who? § 1.

GAIUS is here generally taken for the same Christian of Corinth, whom St. Paul calls His Host, Rom. xvi. 23. A Person very much noted for the Hospitality and Liberal Entertainment he gave to St. Paul and Barnabas, who took no Maintenance of the Gentile Churches they preached to, particularly that of Corinth, (see 1 Cor. ix.) as neither did Timothy, Titus, or others sent by St. Paul thither. To this St. John refers here, ver. 5, 6, 7, 8. It should seem, from ver. 9, 10. that the Apostle intended a longer Epistle, and to have directed it to the whole Church of Corinth; but fearing the Effects of his Letter might be defeated by Diotrephes, and his Prevailing Party, he laid aside that Design, upon a Prospect of doing more Good by visiting the Corinthians in Person, ver. 13, 14.

§ 2. Mean-

§ 2. *Meanwhile, he sends this Brief Exhortation to* ^{The subject.} *Gaius, commending him for his Hospitality to the Teachers sent to his Church, exhorting him to continue it; and assuring him, that his Adversary Diotrephes (who seems to have been one of the Jewish zealots, or Heretical Teachers, spoken of in his First Epistle) should soon feel the Weight of his Apostolical Power.*

§ 3. *If these Second and Third Epistles be styled General,* ^{If general?} *it cannot be upon the same Account with that of, the First, and those of St. James and St. Peter, [those being directed to Several Churches; while the One of These were Written either to a single Family, or Church, the other to a single Person]; but from that General and Catholic Reception they found from the Christian Churches.*

1 **T**H E elder unto the well-beloved Gaius, whom I love in the truth.

2 Behold, I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth.

3 For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have born witness of that charity before the church: whom if thou bring forward

1. & 2. **J**OH^N, the now aged * ^{Written A. D. 67,} apostle, sendeth this ^{See 2 Epist. ver. 1.} epistle to Gaius of Corinth, my dear *Christian* brother: Most heartily wishing him to flourish in health and *temporal* prosperity, as he does in true *Christian* piety.

3. & 4. Nothing on this side heaven, is matter of such comfort to me, as to hear of the sincerity and constancy of *Christian* people. I love them *all*, without distinction, as my spiritual *children*. And this made me so highly rejoice at the account I have received, how good and generous a *Christian* you are in particular.

5. & 6. I now send you this short *letter*, to express the just sense I have of your liberal hospitality toward all your fellow Christians, especially to such as are sent by the *apostles*, to teach and instruct your church; and to encourage your perseverance in so good a principle, by

A. D. 67. forward on their journey, after a godly sort, thou shalt do well :

7 Because that for his names sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

‡ Acts xv. † without any contributions from them, and earn their
26. I Cor. living by their own labours. By assisting such preachers,
ix. 18. you yourself become an instrument of promoting the
See Pref. gospel, as indeed, it is every Christian's duty to be as far
§ 1. as he is able.

9 I wrote * unto
|| Ver. 13. the church : but Diotrophes, who loveth to have the pre-eminence among them, receiveth us not.

† Ver. 11. of heretical teachers ; but Diotrophes, who is one of them, and his party, I find are so prevalent, that I considered, a letter was not likely to have much effect, and

§ Ver. 14. so resolved upon another § method ;

10 Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words : and not content therewith ; neither doth he himself receive the brethren, and forbiddeth them

by acquainting you how great a character you bear in the Christian church upon this account.

7. & 8. For, indeed, our Christian bounty can never be better spent than upon such men, whose zeal for the honour and religion of Christ is so true and generous, that to prevent prejudices, and take off the objections of some of our adversaries, they preach the gospel to several Gentile churches,

9. I was * once minded to have writ at large, || to your whole church, to encourage all its members to pay a due respect to their orthodox ministers, and to avoid the false and wicked † doctrines

of heretical teachers ; but Diotrophes, who is one of them, and his party, I find are so prevalent, that I considered, a letter was not likely to have much effect, and

10. Viz. To come and visit your church in person, and take due cognizance of that malicious and busy man, that presumes to reproach me, and the rest of the apostles, for not imposing circumcision upon the Gentile Christians ; that denies all entertainment to the ministers sent by us, to your church, and

* I wrote ; ἐγγράψα, I had written, or would have written. So the Vulg. and Syr. very rightly, according to the common latitude of *tenſe* in the Eastern tongues. See 1 Cor. xv. 32.

them that would, 'and calleth *them* out of the church.

and even persecutes and excommunicates such Christians as adhere to them. A. D. 67.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good, is of God; but he that doeth evil, hath not seen God.

evicked man a true member of God's church*.

11. Meantime, I earnestly entreat you all to avoid the wicked principles and practices of such men. Make it your *rule*, that *moral* obedience is the essential mark of a true *Christian*; and the loudest pretences will never make a

* 1 John iii.
6—10.

12 Demetrius hath good report of all men, and of the truth itself: yea, and we *also* bear record, and ye know that our record is true.

12. Demetrius has the general character of a sincere Christian: Make *him* your example; for I can recommend him, by all the rules of our Christianity, as worthy of that character: And you know, you may depend upon what I say.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

13. & 14. I must wave further particulars, till I see you, which I hope will be soon. All happiness attend you the mean while. Our Christian friends here send hearty love to you: Give mine and theirs, as particularly as you can, to all in your parts.

A P A R A-

A
P A R A P H R A S E
ON THE
EPISTLE GENERAL
OF
St. J U D E.

THE PREFACE.

To whom, § 1.
and on what
occasion.

THE whole Argument of this Epistle has an exact Agreement, and several of its Expressions are so perfectly the same with the *Second* of *St. Peter*, that the most judicious Writers make it a strong Conclusion, it must have been Written about the same *Time*, and levelled at the Lewd Principles of the same *Jewish* Zealots, and *Heretical* Teachers. For the Particulars whereof the Reader is referred to the *Preface* of *1 Peter*, § 4. and to *Preface 1 John*, § 3.

Why general?

§ 2. As his Brother James directed *His* Epistle to the Churches of the *Jewish Dispersion*, so *St. Jude* seems plainly to have been sent to the Christians of the whole *Circumcision*, both Foreign and Domestic; and therefore it bears the Title of a *General Epistle*: Though I make no question but it had a *Peculiar Respect* to *Such* amongst whom he had exercised his *Ministry*.

The

The Salutation and Design of the Epistle; viz. To arm them against the Errors and Vices of False and Heretical Teachers. The Certainty of their severe Punishment, inferred from the Instances of the Rebellious Israelites, the Fallen Angels, Sodom and Gomorrah. Very Black Descriptions of these Heretics. The Traditional History of Michael, and Prophecy of Enoch referred to. Christians not to be surprised at these Heretics, because foretold by the Prophets, and by Christ Himself. He Exhorts them to Steadiness in the True Faith. Prays for them, and concludes.

1 JUDE the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.

2 Mercy unto you, and peace, and love be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation; it was needful for me to write unto you, and exhort you, that ye should earnestly con-

tend for the faith which was once * delivered unto the saints.

6

1. & 2. JUDE (called in the gospels Thaddeus, and Lebeus, to distinguish him from Judas Iscariot) the brother of James, bishop of Jerusalem, an apostle of Jesus Christ, sendeth this epistle to the Jewish Christians, to all that in these corrupted, persecuting, and apostatizing times, remain firm and steady to their profession: Wishing you the utmost degree of Divine favour and happiness.

3. In writing to you, dear brethren, upon the great subject of our Christianity, the chief and most necessary argument I can choose to insist upon, is, that of courage and constancy to the plain and original doctrines of it*.

4. One

Written
A. D. 67.

* Ver. 3. *The faith once delivered*: ἡ πᾶς παραδοθεῖσα; *Delivered once for all*; i. e. So as to need no further confirmation beside the evidences given of it by Christ and his apostles; and so as to admit of no alterations or additions. See the Note on Heb. ix. 26.

A. D. 67. 3 For there are
 ————— certain men crept in
 unawares, who were
 before * of old or-
 dained to this con-
 demnation, ungodly
 men, turning the grace
 of our God into lasciv-
 iousness, and deny-
 ing the only Lord
 God, and our Lord
 Jesus Christ.

‡ The Jew-
 ish zealots.

|| Heretics.

See Pref.

1 John

of them, by promoting some vicious practice or other, have so insinuated themselves into, and corrupted the Christian church, that we are forced to run back to the defence of its *first* and plainest principles.

5 I will therefore
 put you in remem-
 brance, though ye
 once knew this, how
 that the Lord having
 saved the people out
 of the land of Egypt,
 afterward destroyed
 them that believed
 not.

let me remind you of the former dealings of God in the like cases. The Israelites you know were the *chosen* people, and church of God: yet how were *they*, that had the favour of a miraculous deliverance from Egyptian bondage, destroyed for their disobedience, and never saw the promised land!

4. One would think, indeed, this were a needless topic to men really professing themselves disciples of Christ: But, that lewd and wicked *set of men*, whose vices and punishment were * foretold by the *prophets* and by Christ himself, some of them denying Christ to ‡ be the true *Messiah* at all, others || affirming he lived, and preached, and died in *appearance* only, and not in *reality*; and all

5. Wherefore, to prevent you from being drawn into that desperate principle of theirs, *viz. That the external profession of religion, and the privilege of being members of the true church, is enough to save a man, whatever his practice be*; and, at the same time, to satisfy you, how certain the punishment of such wretches will be;

6. And

* *Of old fore-ordained to this condemnation*: *πρότερον γεγραμμένον* *eis τὸ τοιοῦτον*; Men of whom it was before-written that they would deserve this condemnation, 2 Pet. ii. 3.

Ibid. *Denying the only Lord God*; i. e. denying him, in effect, by denying Christ his Son, or by corrupting the true religion, as to defeat all the main designs of it. See 1 John ii. 22, 23.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

day of judgment upon them, and all wicked men.

7 Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

and extravagant fancies, and imaginations of the *mind* too. They are not only lawless, ungovernable and arrogant against all *temporal* authority, but have notions that are disgraceful to, and reflecting upon, the dignity of *heavenly* * and superior beings.

9 Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst † not bring against him any railing accusation, but said, The Lord rebuke thee.

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6. Nay, to go higher, the very *angels* themselves, that acted unworthy of the blissful station and † dignity God has placed them in, were thrust down from those bright regions of light and happiness, and are here kept in this dark and lower || world, as prisoners reserved in chains, against the great 4th A. D. 67. *ἀρχὴν.* || 2 Pet ii.

7. What was the total and irreparable destruction of those lewd and beastly cities of Sodom and Gomorrah, but an emblem of that more dreadful and *eternal* punishment that will be the final portion of the debauched † *heretics* of these times? See 2 Pet. ii. 6.

8. Who not only equal, but even exceed the Sodomites in their impieties; indulging themselves not only in the same excess of *carnal* gratifications, but in the most vain

9. & 10. You cannot but stand amazed at their insolence, when you compare it with the *traditional* account you Jews have had about the strife between Michael and Samael ||| the devil, called the *An-|||* *gel of Death*, concerning the body of Moses. Your *traditions* tell you, the *archangel* returned the *devil* * See 2 Pet. ii. the Note there. ||| See Lightfoot.

D d

† Ver. 9. *Durst not bring*, &c. ἐν ἐνόλησει; he did not think it *fit* or *meet*: So that *Greek* word is often used to signify,

A. D. 67. 10 But these speak
 evil || of those things
 which they know not :
 but what they know
 naturally, as brute
 beasts; in those things
 they corrupt them-
 selves.

|| See 2 Pet.
 ii. 11, 12.

11 Wo unto them,
 for they have gone in
 the way of Cain, and
 ran greedily after the
 error of Balaam for a
 reward, and perished
 in the gainfaying of
 Core.

clear light of the *gospel*, seduce *Christian* people into
 lewdness, darkness and destruction ! And, if the earth
 was made to swallow up Corah and his company, for
 pretending to rival and affront Moses, what must be the
 end of them that resist the authority of Christ, and, by
 forgeries and delusions, set up against his inspired *apostles* !

12 These are sports
 in your † feasts of
 charity, when they
 feast with you, feed-
 ing themselves with-
 out fear : clouds they
 are without water, car-
 ried about of winds ;
 trees whose fruit wi-
 thereth, without fruit,
 twice dead, plucked
 up by the roots ;

† *σπιλάδες*
 Rocks. See
 2 Pet. ii.
 13—17.

13 Raging

devil none of his railing accusa-
 tions, but only said, *The Lord re-
 buke thee* *. While *these* impu-
 dent creatures, like savage beasts,
 fly at and vilify every thing, of
 what rank and quality soever,
 without reason or distinction.

11. Wo unto them ! for if Cain's
 murdering his *brother* was so dread-
 ful a crime, what must it be in
them to persecute such *numbers* of
 their innocent *brethren* ! if Balaam
 was so wicked in seducing the Is-
 raelites to idolatry, what must be
their guilt, who, against the more

12. & 13. It is impossible to de-
 scribe them by any comparisons
 that are black enough to reach
 them. When they are invited, to
 gratify their appetites, it is indif-
 ferent to them, whether it be to
 an *idol-feast*, or a *feast* † of *charity*,
 among the true worshippers of
 God. They bring nothing but
 scandal and † danger to all they
 communicate with. The lewdness
 and

* There is another interpretation of this verse, which
 makes it refer to *Zech. iii. 2*. For his view and choice
 whereof I refer the more curious reader to Mr. *Le Clerk*,
Not. en Hammond. N. T.

† *Feasts of charity*. It is not clear whether these were
 meant of *sacramental* feasts among *Christians*, or *Jewish*
 feasts, usual in the evening of their *Sabbaths*, called *κοινωνία*,
 and *ξενοδοχία*. I have therefore so expressed it as to include
 both.

13 Raging waves of the sea, foaming out their own shame; * wandering stars, to whom is reserved the blackness of darkness for ever.

and slanders of their conversation are as blasting as a *tempest*, and a virtuous word or action is no more to be expected from them, than fruit is from a tree that is perfectly withered and stubbed up. A: D 67.

They vent their shameful and malicious calumnies as plentifully as the sea throws out its foam in stormy weather; and while they set up for *teachers* and *doctors*, *guides* and * *lights* to other men, they are no better than those irregular *meteors* that deceive and mislead the mariner in a dark night: And accordingly, eternal darkness and the utmost degree of misery will be their final portion.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

14. & 15. That *traditional* prophecy the Jews have of Enoch, concerning the destruction of the old world, may as fitly be applied to these men; for as their impiety and injustice, both in words and actions, do not only equal, but even surpass *theirs*, the divine judgments upon them will certainly be still more solemn, dreadful and exemplary.

15 To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches*, which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts, and their mouth speaketh great swelling words, having mens persons in admiration because of advantage.

16. For nothing can exceed the pride, lust and vanity of this set of people, that yet have the face, many of them, to call themselves the people and *church* of God; while, to gratify their worldly and sensual principles, they will carefs, flatter, and join in with the worst of *men*.

17 But,

D d 2 17. & 18.

* *Wandering stars*. The Jewish doctors were styled, *Lights* and *Stars*.

A. D. 67. 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ:

¶ 2 Pct. iii. 2, 3. 18 How that they told you there should be mockers in the last time, who should walk

19 These be they who separate themselves, sensual, having not the Spirit. graces of the *Holy Spirit*, that true *Christians* are endowed with.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

prospect you have of Jesus Christ.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling them out of the fire *: hating even the garment spotted by the flesh.

Such as deceive others through perfect *malice* and *design*, are utterly to be avoided: But such as are led away through *ignorance* and *simplicity*, are to be treated with

17. & 18. But, dear brethren, you ought not to be surprised and disheartened to find the *Christian* church pestered with such a vicious crew, when you consider that Christ and his *apostles* plainly || foretold us it would be so.

after their own ungodly lusts.

19. And you see it now come to pass, in these leaders of faction and divisions in the church, who are destitute of those gifts and

20. & 21. Instead, therefore, of being discouraged, be careful to strive against them, by constant improvement in all the duties of your profession, by the exercise of devout *Christian prayer*, wherein you are assisted by the inspirations of the *Holy Ghost*; and support yourselves under all present calamities, by the joyful and sure eternal life and happiness through

22. & 23. Show your utmost * aversion then, against the practisers of such wickedness, by condemning them, and renouncing all conversation with them. Only be careful to make a prudent difference in your behaviour, in proportion to the guilt of mens miscarriages.

* *Hating even the garment*: An allusion to the strictness of the Jewish law against touching unclean things.

with pity, tenderness and good humour, in hopes to be recovered from so wretched and hazardous a condition. A thing you ought most earnestly to endeavour for. A. D. 67.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, be glory and majesty, dominion and power, now and ever. Amen.

24. & 25. Now to the infinitely wise and powerful, God, the Creator and Saviour of mankind, who is both able and graciously ready so to assist your honest endeavours, as to keep you steady to your profession, under all difficulties and temptations, and, by innocency of life, to render you worthy the enjoyment of his glorious and blessed presence: To him be ascribed all glory and majesty, dominion and power, both now and ever. *Amen.*

F I N I S.

D d 2

A

A

GENERAL AND COMPLETE

I N D E X

TO ALL THE

PRINCIPAL MATTERS, WORDS AND PHRASES

IN THE

NEW TESTAMENT,

EXCEPTING THE REVELATIONS.

A

ABBA, Father, Gal. iv. 6.

Abel, his sacrifice and blood, Heb. xi. 4. xii. 24.

Abide in him, John xv. 4. 1 John ii. 6. *Note* ib.

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—— The promise made to him, Heb. vi. 13. Gal. iii. 8. 16, 17.

Adam, his sin, comparison and analogy between our sinnin in him, and being saved by Christ the Second Adam, Rom. v. 12, 13 to 20. 1 Cor. xv. 21, 22. xiv. 49.

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—— Where the Acts properly begin, Acts i. 15.

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Accursed: See Anathema.

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- Adria*, what? Acts xxvii. 27.
- Added*, the Lord added to the church, Acts ii. 47.
- Added nothing to me, Gal. ii. 6.
- Admonition* must be given with discretion, and come from a proper person, Matth. vii. 3, 4, 5, 6.
- Adultery*, the heinous sin of it. See *Fornication* and *Divorce*.
- Afflictions*, the good improvement and advantage of them; Luke xiii. 1. 2, &c. Heb. xii. 5, &c.
- Age*, ages to come, Ephes. ii. 7.
- Again*, πάλιν. the sense of it, Gal. iv. 9. *Note there.*
- Agabus*, Acts xi. 28. xxi. 10, 11.
- Agrippa*. Acts xxv. 12. xxvi. 1, &c.
- Air*, meet the Lord, 1 Thess. iv. 17. Prince of the air, Eph. ii. 2.
- Akeldema*, Acts i. 19. Alexander of Ephesus, Acts xix. 33.
- Altar*, partakers of the altar, 1 Cor. x. 18.
- We have an altar, Heb. xiii. 10.
- All*, above all, through all, and in you all, Eph. iv. 6. God over all, Rom. ix. 5.
- All things*, to all men, 1 Cor. ix. 22. I can do all things, Phil. iv. 13.
- All*, πάντες πάντα, in a restrained sense, Acts i. 1 John ii. 19.
- Allegory* Gal. iv. 24.
- Ambition* reprov'd, Mark ix. 34, &c. x. 39, 46. Luke xxi. 24. See *Humility*.
- Ambassador*, Eph. vi. 20.
- Amen*, i. e. true, certain, 2 Cor. i. 22.
- Anathema*, and Maranatha, 1 Cor. xvi. 22. Gal. i. 8, 9. Rom. ix. 3.
- Ananias*, several of that name, Acts v. 1. ix. 10. xxiii. 2.
- Æneas*, healed. Acts ix. 33, 34.
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- Ἀνήκοντα, Rom. i. 17. Ephes. v. 4.
- Anger*, immoderate, condemn'd, Matth. v. 22. Ephes. iv. 26. Colos. iii. 8.
- Angels*, appearance and ministry of angels, Acts v. 19. viii. 26. x. 3. xii. 7.
- Good angels minister to us, Heb. i. 14. Matth. xviii. 10.
- Desire to look into the gospel, 1 Pet. i. 12.
- Evil angels, their fall and punishment, 2 Pet. ii. 4. Ju. vi.
- A spirit or an angel, Acts xxiii. 15.
- Things invisibly wrought ascribed to angels, John v. 4. Acts xii. 23. the note there.
- Because of the angels, 1 Cor. xi. 10.
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- Though we or an angel preach, Gal. i. 8, 9.

- Angels*, lower than the angels, Heb. ii. 7, 8, 9.
 — Took not on him the nature of angels, Heb. ii. 16.
 — There angels behold the face of my Father, Mat. xviii. 10.
 — As an angel of God, Gal. iv. 14.
 — Angel worship forbidden, Col. ii. 18.
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 — Anointed us, 2 Cor. i. 21, 22.
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 — Apostleship of the Gentiles, Rom. xi. 13.
 — Grace and apostleship, Rom. i. 5.
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 — Assembling ourselves together, Heb. x. 25.
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I N D E X.

B

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- Babbling*, vain, 1 Tim. vi. 20. 2 Tim. ii. 16.
- Babes*, i. e. ignorant persons, Rom. ii. 20. 1 Cor. iii. 1. Heb. v. 13. 1 Pet. ii. 2.
- Balaam*, mentioned, 2 Peter ii. 15, 16. Jude 11.
- Baptism*, the nature of it, 1 Peter iii. 21. Rom. vi. 3, &c.
- Resembles the death, &c. of Christ, Rom. vi. 3, &c.
- Baptizing with fire, what? Matth. iii. 11.
- Baptism of John, what? See *John Baptist*.
- Why Jesus would be baptized, Mark i. 9, 10.
- Baptism signifies martyrdom, Luke xii. 50. Mar. x. 39.
- Baptized for the dead, 1 Cor. xv. 29.
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- Barnabas*. mentioned, Acts iv. 36. 37. Chap. xiii.
- Basket*, Saul let down in, Acts ix. 25.
- Beasts*, at Ephesus, 1 Cor. xv. 32.
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- Beginning*, he is the beginning, Col. i. 18.
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- Beginning of days, Heb. vii. 3.
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- Beyond*, go beyond, 1 Thess. iv. 6.
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- Blaspheming against the Holy Ghost, what? Matth. xii. 33. Mark iii. 28, 29, 30.
- Blind*, i. e. ignorant, foolish, titles given to the Heathens, Luke iv. 18. Rom. ii. 19.
- And applied to the unbelieving Jews, Matth. xv. 14. xxiii. 17. John ix. 40, 41. 2 Pet. i. 9.
- Blood* of Christ, our sacrifice, we are redeemed by it. Heb. ix. 12, 13. x. 19. Eph. ii. 15. 1 Pet. i. 19. Acts xx. 28. Rom. iii. 25. v. 9. Eph. i. 7. Col. i. 14. and elsewhere.
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— All things purged with blood, Heb. ix. 22.

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— In the body, Heb. xiii. 3. 2 Cor. xii. 3. v. 6, 10.

— Resurrection of the body. See *Resurrection*.

— Bodily, the fulness of the Godhead bodily, Col. ii. 9.

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Born again of God, 1 Pet. i. 23. 1 John ii. 6. Note ib.

— Of water and spirit, John iii. 3, 5.

— First born, Heb. xii. 23.

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— Of every creature, Col. i. 15.

— From the dead, ib. verse 18.

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Bring with him, 1 Theff. iv. 14.

Brightness of his coming, 2 Theff. ii. 8.

Brother, the sense of it.

— Brother, whose praise is in the gospel. 2 Cor. viii. 18.

— Brother of low degree, James i. 9.

— Brother signifies kinsman, 1 Cor. ix. 5. Gal. i. 19.

— As a brother, 2 Theff. iii. 15.

Brethren, Christian, duty of love to them, 1 Pet. i. 22. iii. 8.

1 John iii. 14, 16. See *Charity*.

— Call us brethren, Heb. ii. 11, 12, 17.

— False brethren, 2 Cor. xi. 26. Gal. ii. 4.

Building, of this building, Heb. ix. 11.

— A building of God, 2 Cor. v. 1.

Burden, bear his own burden, one another's, Gal. vi. 2, 5.

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CAIN, 1 John iii. 12. Jude xi.

Calling, called, Rom. i. 6. viii. 28. 1 Cor. i. 26. Phil. iii.

14. 2 Tim. i. 9. See *Elect*.

Calling,

- Calling*, abide in his own calling, 1 Cor. vii. 20, 24.
- Cæsar*, render unto Cæsar, Matth. xxii. 21.
- Paul appeals to Cæsar, Acts xxv. 11. Cæsar's household, Phil. iv. 22.
- Camp*, without the camp, Heb. xiii. 11, 12, 13.
- Captain* of the temple, Acts iv. 1.
- Captives*, captivity, Eph. iv. 8.
- Cast away*, cast off, Rom. xi. 1, 2. Luke ix. 25.
- A cast-away, 1 Cor. ix. 27.
- To cast out, excommunicate, Luke vi. 22. John ix. 34.
- Cast out devils, Matth. Mark, Luke. John, *passim*.
- Catholic*, Epistles, why so called, Pref. to James, § 5. Pref. to 3 Epist. John § 3.
- Ceasing*, without ceasing, 1 Theff. v. 17. Eph. i. 16. Col. i. 9.
- Censoriousness*, condemned, Matth. vii. 1. &c. Luke vi. 37. Rom. xiv. 4. James iv. 11. 1 Cor. iv. 5. Col. ii. 16, 18.
- Ceremonies*, and positive institutions are not of the same obligation with moral duties. and ought to give place to them, Matth. xii. 1, 14. xxii. 37. 38. Mark ii. 23, 28. Luke vi. 1, 5. See *Moral Obedience*, John vii. 21, 23.
- Ceremonial law* was figurative and temporal, Rom. viii. 3. Gal. iv. 21, 31. Heb. vii. 11, 12. to the end. Heb. chap. 8, 9. Chap. x. 1. &c. and elsewhere. See *Law*.
- Chains*, bound with two chains, Acts xii. 16. xxi. 33.
- Chains of darkness, 2 Pet. ii. 4.
- Change*, shadow of change, James i. 19.
- Changed the glory, Rom. i. 19, 23. 25.
- We shall be changed, 1 Cor. 15, 21, 22.
- Into the same image, 2 Cor. iii. 18.
- Charity*, love and mercy, the great duty of Christians, Luke xii. 33. xiv. 12, 13, 14. 1 Cor. xiii. 1 Pet. iv. 8. 1 John ii. 9, 13. iv. 4, 8, 11, 21.
- Its noble properties and effects, 1 Cor. 13.
- Ought to be universal, Matth. v. 43, 48. Luke x. 29, 38. vi. 27, 30, 36.
- Ought to be secret, without ostentation. Matth. vi. 1, 4.
- Its blessing and reward, Matth. v. 7. xxv. 34, 40.
- Is measured by the will, not by the outward act, Luke xxi. 3, 4.
- It covers a multitude of sins, 1 Pet. iv. 8.
- Children, emblems of innocency, Mark ix. 36, 37. x. 14. Luke xviii. 16.
- Little children, my children, &c. 1 John ii. 11, 12. 2 John i. 4. 3 John iv.
- Childrens duty to parents, Ephes. vi. 1. Coloss. iii. 20.
- Child-bearing, the sense of it, 1 Tim. ii. 15.

- Chosen*, choose, the sense of it, Ephes. i. 4.
 — Chosen men, Acts xv. 22.
 — Chosen vessel. See *Vessel*.
 — Chosen in the Lord, i. e. a pious Christian, Rom. xv. 13.
 — Chosen to salvation, 2 Thess. ii. 13, 14. See *Elected*.
Christ, his divinity, John i. 1, &c. Heb. i. 1, 2, &c.
 — The true Messiah, Rom. i. 13. 1 John iv. 1, 2, 3, 15.
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 — His temptation, Matth. iv. 1. Mark i. 12, &c. Luke
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 — His doctrine proves his commission, Mark iii. 22. 27.
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 — His resurrection. See *Resurrection*.
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 — Of Christ, in Christ, to be Christ's, 1 Cor. i. 1, 12.
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 — How it fulfils the law, Matth. xvii. 21, 27, 33, 38. 43.
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 and *Faith*.
Christians, first so called at Antioch, Acts xi. 26.
 — Almost thou persuadest me to be, Acts xxvi. 28.
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 mily, Rom. xv. 5. Coloss. iv. 15.
 — Tell it to the church, Mat. xviii. 17.
Circumcision, not necessary to Christians, Acts xv. See *Pres-*
 to Rom. and Gal. and see *Ceremonial Law*.
 — The uncircumcision, the circumcision, Rom. iii. 30. ii.
 26. Ephes. ii. 11. Phil. iii. 2. Coloss. iv. 11. Concision, ib.
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Cloak, St. Paul's cloak, the sense of it, 2 Tim. iv. 13.
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Commandment, keeping the commandments. See *Obedience*.
 — I speak not by commandment, 2 Cor. viii. 8.
 — I have no commandment, 1 Cor. vii. 25.
 — Law of carnal commandment, Heb. vii. 16.

- Commandment*, a new commandment, John xiii. 34. 1 John ii. 7, 8. 2 John v.
- Condemned*, self-condemned, Tit. iii. 11.
- Common*, had all things common, Acts ii. 44, 45. iv. 32.
 — Common. See *Unclean*, Acts x. 14, 15. 27.
- Conscience*, in all good conscience, Acts xxiii. 1. xxiv. 16. Heb. xiii. 18.
 — Void of offence, Acts xxiv. 16. 1 Tim. i. 5.
 — A weak conscience, to wound, offend, or sin against a weak conscience, 1 Cor. viii. 7, 8, 9, 10, 11, 12. See *Weak*.
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- Consecrated*, the sense of it, Heb. x. 20. vii. 28.
- Confession* of sin to God, 1 John i. 9. To ministers, James v. 16.
- Contentment*, Matth. v. 3. Phil. iv. 11. 1 Tim. vi. 6. Heb. xiii. 5.
- Contention* forbidden, Matth. v. 38, 39. Luke x. 29.
 — between Paul and Barnabas, Acts xv. 38, 39.
- Continency*, Matth. xix. 12. See *Chastity*.
- Contrary*, are contrary to all men, 1 Thess. ii. 15.
- Convert*, conversion of St. Paul, Acts ix. 22, 26.
 — The merits of converting others, James v. 19, 20.
- Consolation*, son of consolation, Acts iv. 36.
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- Corruption*, to see corruption, Acts xiii. 34, 35, &c.
 — Inherit corruption, 1 Cor. xv. 50.
- Corinth*, Paul there, Acts xviii. 1.
 — character of the Corinthians, Preface to Corinth.
 — Incestuous Corinthian, 1 Cor. v.
- Corner*, head stone. See *Stone*.
- Covetousness* forbidden, its danger, Matth. xix. 23, 24. Luke xii. 15, 21. Eph. v. 5. Heb. xiii. 5. See *Riches*.
- Covenant*, Heb. viii. 8. ix. 10. See *Testament*.
- Country*, seek a country. Heb. xi. 14, 15, 16.
- Creature*, the creature, Rom. viii. 19, 20, 21, &c.
 — Expectation of the creature, *ibid*.
 — A new creature, 2 Cor. v. 17. Gal. vi. 16.
- Cross* of Christ, 1 Cor. i. 17, 18. Gal. vi. 14.
 — Nailing it to his cross, Col. ii. 14.
 — The offence of the cross, Gal. v. 11.
 — Crucify to themselves afresh, Heb. vi. 6.
- Curse*, curse of the law, Gal. iii. 10, 13.
 — Made a curse for us, *ibid*. See *Anathema*.
- Cut off*, to cut off, to be cut off, Gal. v. 12. Rom. xi. 22.
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DAMNED, is one that is to be condemned as guilty of a plain sin, Rom. xiv. 23.

Damnation signifies temporal judgment, Rom. xiii. 2. 1 Cor. xi. 29.

———— Eat damnation, the sense of it, 1 Cor. xi. 29.

———— Eternal, of hell, Matt. xxiii. 33. John v. 29. 2 Theff. ii. 12. Mark iii. 29. See *Punishment*.

Darkness, i. e. a state of sin, Ephes. v. 8. 1 Theff. v. 4, 15. 1 John ii. 8, 9.

———— *Darkness*, i. e. evil actions, 1 John i. 5, 6, 7. *Punishment*, Jude vi. 13.

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Day, the day, day of the Lord, signifies either the destruction of Jerusalem, or the final day of judgment, and very often both, 1 Cor. iii. 12, 13. 2 Cor. i. 14. 2 Tim. i. 12, 18. iv. 8. 1 Theff. v. 2, 8. 2 Theff. ii. 2, 3. Heb. x. 25. 2 Pet. iii. 10.

———— The last days, 2 Tim. ii. 1. Heb. i. 2.

Deacons, ordained, Acts vi. 2, 3, 4, 5.

———— Their qualifications, 1 Tim. iii. 8.

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Dead, death, resurrection of the dead, the sense of it, Acts xxiii. 6, 8. xxiv. 15. See *Resurrection*.

———— Dead to sin, Rom. v. 11.

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———— In Christ, 1 Theff. iv. 16.

———— Them that are dead, i. e. Gentiles, 1 Peter iv. 6.

———— Death worketh in us, 2 Cor. iv. 11.

———— Saviour of death unto death, 2 Cor. ii. 16.

———— So great a death, 2 Cor. i. 10.

Debtor to Jew and Gentile, Rom. i. 14.

———— Debtor to the whole law, Gal. v. 3.

———— Debtor, i. e. offender, Matth. vi. 12. xxiii. 16, 18.

Dedicated, the sense of it, Heb. ix. 18.

Deep, the deep, Rom. x. 7.

———— Been in the deep, 2 Cor. xi. 25.

———— Deep things of God, 1 Cor. ii. 10.

Degree, a good degree, 1 Tim. iii. 13.

Delusions, strong delusions, 2 Theff. ii. 11.

Descent, with descent, Heb. vii. 3.

Destruction, everlasting, 2 Theff. i. 9.

———— Destruction of the flesh, 1 Cor. v. 5.

Denying God the Lord, 2 Pet. ii. 1. Jude 4. Matth. x. 33.

Determined, fore-determined, Acts iv. 28. See *Ordained*.

Devil,

Devil, not suffered to declare who Jesus was, and why?

Mark i. 25, 34. Luke iv. 41.

—His titles, Ephes. ii. 2. John xii. 31.

—Give place to the devil. Ephes. iv. 27.

—Snare of the devil, 1 Tim. iii. 6.

—Doctrine of devils, 1 Tim. iv. 1.

—Devils believe and tremble. James ii. 19.

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Devout men, the sense of it, Acts ii. 5. viii. 2. x. 2, 7. xvii.

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Disputer of this world, 1 Cor. i. 20.

—Without disputing, Phil. ii. 14.

—Perverse disputings, 1 Tim. vi. 5.

Disorderly, i. e. idle, 2 Thess. iii. 6, 7, 11.

Divisions, forbidden, 1 Cor. i. 13. iii. 3. xi. 18.

Divide the word of truth, 2 Tim. ii. 15.

Divination, spirit of divination, Acts xvi. 16.

Divorce,

—In case of adultery, lawful, Matth. v. 31, 32. Chap. xix.

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—Not lawful on light and humourous reasons, Luke xvi.

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Dogs, the sense of it, Phil. iii. 2. Matth. vi. 7.

Doing well, in general, Rom. ii. 7. 1 Pet. iii. 17. iv. 19.

Doing, well-doing, i. e. charity, Gal. vi. 9, 10. Acts x. 38.

—Well-doing, i. e. obedience to government, 1 Pet. ii. 15.

—Well doing signifies industry, 2 Thess. iii. 13. See *Good*.

Door, Christ the door, John x. 1, 7.

—A great door opened, 1 Cor. xvi. 9. 2 Cor. ii. 12.

—Door of utterance, Col. iv. 3.

—Door of faith, Acts xiv. 27.

Dorcas, Acts ix. 36, &c.

Doubt, doubting, Rom. xiv. 23.

—Doubtful disputations, Rom. xiv. 1.

Draw, the sense of it, John vi. 44.

—Draw nigh, Heb. vii. 19. James iv. 8.

—Draw back, Heb. x. 38, 39.

Dreamers, filthy, Jude viii.

Drunkenness forbidden, Eph. v. 18. Luke xxi. 34. Rom. xiii.

13. Gal. v. 21.

Dust, shake off the dust, what? Acts xiii. 51. Matth. x. 14.

Luke ix. 5. x. 11.

Dwell, to dwell in him, i. e. God, 1 John ii. 6. Note ib.

—I will dwell in them, 2 Cor. vi. 16.

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- EARTH* is to be burnt, 1 Peter iii. 10.
- Heavens and earth, Eph. i. 10. iii. 15. 2 Peter iii. 7. x. 13.
- Uttermost parts of the earth, what? Acts i. 8.
- Earth, earthy, 1 Cor. xv. 47, 48, 49.
- Easter*, mentioned, Acts xii. 3, 4.
- Eat* and drink, Luke xxii. 30. xiii. 26. John vi. 53.
- Power to eat, 1 Cor. ix. 4.
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- Edification*, Rom. xv. 2. 1 Theff. v. 11. 1 Cor. xiv. 3. 2 Cor. x. 8. xiii. 10. 1 Cor. viii. 10. x. 23. xiv. 4, 17. Eph. iv. 12, 29.
- Eye* hath not seen, 1 Cor. ii. 9.
- Eye be single, Matth. vi. 2. Luke xi. 34.
- An evil eye, *ibid.*
- Eye-service, Ephes. vi. 6. Col. iii. 22.
- Elder*, elders, elder men, 1 Tim. v. 1. 13.
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- Apostles, so called, Acts xi. 38. 2 John i. 3 John i. 1 Peter v. 1.
- Other ministers called elders, Acts xiv. 23. xv. 2, 6. xxi. 18.
- Elders, *i. e.* the patriarchs, Heb. xi. 2.
- Elder shall serve the younger, Rom. ix. 12.
- Elect*, *i. e.* Christians, Rom. xi. 5, 7. xvi. 13. 2 Tim. ii. 10. Tit. i. 1. See *Chosen*.
- Election*, *i. e.* being Christians, Rom. xi. 5. 1 Theff. i. 4.
- Election respects Abraham, Rom. xi. 28.
- Elements* of the world, Gal. iv. 3, 9.
- Elements* shall melt, 2 Peter iii. 10, 12.
- Elimas*. Acts xiii. 6, 7.
- End*, the end, ends of the world, end of all things, Matth. xxiv. 3, 14. Mark xiii. 7. 1 Cor. xv. 24. x. 11. Heb. ix. 26. 1 Peter iv. 7. Luke xxi. 9.
- End of their conversation, Heb. xiii. 7.
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- Enemies*, love of enemies, Matth. iii. 44, 45. &c. Acts vii. 60. 1 Theff. v. 15. 1 Peter iii. 9.
- Count him not as an enemy, 2 Theff. iii. 15.
- Enmity*, slay the enmity, Eph. ii. 16.
- Enlightened*, the sense of it. Heb. vi. 4.
- Enoch*, his prophecy, Jude xiv. 15.
- His translation, Heb. xi. 5.
- Entering* in, 1 Theff. i. 9. ii. 1.
- Ephesus*, Paul there, Acts xix. 1.
- Of Ephesus, and the Ephesians, Pref. to the Ephes.
- Paul's speech to their clergy, Acts xx. 17. &c.
- Epicureans*, Act xvii. 18.

Epistle, the Epistles were occasional writings. Pref. to Rom.

—— Token of every epistle, 2 Thess. iii. 17.

Estate, left their first estate, Jude vi.

Faith, Heb. xii. 16.

Evangelist, 2 Tim. iv. 5.

Evil, do evil, Rom. iii. 8. xii. 9. 2 Tim. ii. 9. 1 Pet. ii. 12.

—— To discern both good and evil, Heb. v. 14.

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Eunuch, the eunuch, Acts viii. 27. made eunuchs, Mat. xix. 12.

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Examine, examining, 1 Cor. xi. 28. 2 Cor. xiii. 5.

—— Examining by scourging, Acts xxii. 24.

Example. good example to be set, Matth. v. 14, 16. 1 Tim. iv. 12. 1 Pet. v. 3.

Exercise, bodily exercise, 1 Tim. iv. 8.

Excellent, things that are excellent. Rom. ii. 18.

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Expectation, of the creature, Rom. viii. 19.

—— Christianity a state of expectation, 2 Cor. v. 7.

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FABLES, Jewish fables, 1 Tim. i. 4. iv. 7. 2 Tim. iv. 4. Tit. i. 14.

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Faith hath sometimes a larger, and sometimes a more limited acceptation: signifying,

1. The Christian religion, in opposition to the Mosaical religion. Rom. iii. 27. 31. ix. 32. x. 8. Gal. iii. 2, 7, 9, 14, 23, 24. Ephes. ii. 8.

2. Christian freedom from Jewish ceremonies, Acts i. 17, 28.

3. Extraordinary faith as a qualification for working miracles, 1 Cor. xii. 9. xiii. 2, 13.

4. Reliance on Divine Providence, James i. 6.

5. The external profession of religion, Jam. ii. 14, 17, 18.

6. A persuasion of the lawfulness, or unlawfulness of any particular thing, Rom. xiv. 22, 23.

Faith in Christ as the true Messiah, the main article of Christianity, John viii. 24. Acts viii. 37. xx. 21. 1 John v. 1. and elsewhere.

Faithful, the faithful, Ephes. i. 1. Col. i. 2. Tit. i. 6. and elsewhere.

—— Moses was faithful, Heb. iii. 2, 5.

—— A faithful saying, 1 Tim. i. 15. iv. 9. 2 Tim. ii. 11. Tit. iii. 8.

Faithful, from faith to faith, Rom. i. 17.

— They that are of faith, Gal. iii. 7.

— According to the proportion of faith, Rom. xii. 6.

— The measure of faith, Rom. xii. 3.

Fall, to fall, Rom. xi. 11, 12. 1 Cor. x. 12.

— Fall away, 2 Theff. ii. 3.

Father, fathers, signify,

1. The Jewish seniors, Acts xxii. 1.

2. The patriarchs, Rom. ix. 5. another sense of it, 1 Cor. iv. 15.

— Be to him a father, Heb. i. 5.

— Without father, Heb. vii. 3.

Fault, Why doth he find fault? Rom. ix. 19.

Fear, in fear, 1 Cor. ii. 3. 1 Pet. iii. 15. See *Trembling*.

— No fear in love, 1 John iv. 18.

Feasts of charity ————— 2 Pet. ii. 13. Jude 12.

Feeble-minded, 1 Theff. v. 14.

Field, God's field, 1 Cor. iii. 9.

Felix, Acts xxiii. 24. xxiv. 3, 25.

Feet, apostle's feet, Acts iv. 37. v. 2.

— feet of Gamaliel, Acts xxii. 3. Feet shod, Eph. vi. 15.

Fellowship, Acts ii. 42. 1 John i. 3. Gal. ii. 9. 1 Cor. i. 9.

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Festus, Acts xxv. 1.

Fight, the good fight, 2 Tim. iv. 7.

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Fire, saved as by fire, 2 Cor. iii. 15.

Fire, Christ come in flaming fire, 2 Theff. i. 18.

— A consuming fire, Heb. xii. 29.

— Eternal fire, Jude 7. See *Punishment*.

— The earth shall be destroyed by fire, 2 Pet. iii. 10.

Flesh, i. e. Lusts of the flesh, Rom. vii. 5, 18. viii. 4, 5, &c. xiii. 14. Gal. v. 24. and elsewhere.

— *Flesh*, i. e. Legal ceremonies and privileges, Rom. viii.

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— *Flesh* and spirit, John vi. 63. 2 Cor. vii. 1.

— Infirmary of the flesh, Rom. vi. 19. Gal. iv. 13.

— Confidence in the flesh, Phil. iii. 3, 4.

— After the flesh, 2 Cor. v. 16. x. 3. Gal. iv. 23. Rom. viii. 5, 12, 13.

— In the flesh, walk in the flesh, 2 Cor. x. 3. 1 Pet. iv. 2, 6. Rom. viii. 5, 12, 13.

— Temptations in the flesh, Gal. iv. 14.

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— Sow to the flesh, Gal. vi. 8.

— Fair show in the flesh, Gal. vi. 12. Glory in your flesh, *ibid.* verse 13.

- Flesh*, flesh and blood, Eph. vi. 12. 1 Cor. xv. 50. Heb. ii. 14.
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 —Of knowledge, Rom. ii. 20.
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 —Or for incestuous marriage, 1 Cor. v. 1.
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 —I speak as a fool, 2 Cor. xi. 23.
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 —Free from all men, 1 Cor. ix. 19.
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 —In him should all fulness dwell, Col. i. 18.
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- GAIUS*, who? 3 John 1.
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- Garment*, sell his garment, Luke xxii. 36.
 ———Hating even the garment, Jude 23.
 ———New cloth to an old garment, Matth. ix. 16.
 ———Wedding garment, Matth. xxii. 11.
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 ———Strait gate, Matth. vii. 13. Luke xiii. 34.
 ———Suffered without the gate, Heb. xiii. 12.
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 ———Endless genealogies, 1 Tim. i. 4. Tit. iii. 9.
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 ———Wife in their generation, Luke xvi. 8.
 ———Who shall declare his generation? Acts viii. 33.
 ———Served his own generation, Acts xiii. 36.
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Gentiles first converted, Acts x. 1, &c.
 ———Their notorious vices, Rom. i. 1, &c. 1 Pet. iv. 2, 3.
 ———Were designed the gospel privileges as well as the Jews, Rom. i. 17. and chapters ii, iii, iv, and v. 1 Cor. xii. 13. Gal. ii. 2, 8. iii. 14. Eph. iii. 1, 6, 8. Col. i. 27. 1 Tim. ii. 7. 2 Tim. i. 11. iv. 17.
Ghost, Holy Ghost promised, Acts i. 5. Matth. iii. 11. John xiv. 20. and elsewhere.
 ———The descent of the Holy Ghost, Acts ii. 1, &c.
 ———Baptized with the Holy Ghost, Acts i. 3.
 ———Holy Ghost was conferred by the apostles, Acts ii. 38. viii. 15, 17.
 ———Given sometimes before, sometimes after baptism, Acts x. 44, 47, 48. and viii. 16, 17.
 ———Filled with the Holy Ghost, i. e. with a particular gift, Acts iv. 31.
 ———Seemed good to the Holy Ghost and to us, Acts xv. 28.
 ———Joy in the Holy Ghost, 1 Thess. i. 6. See *Spirit*.
Gift, gifts signify,
 1. The grace and free mercy of the gospel salvation, Rom. v. 15, 16, 17, 18.
 2. Spiritual and extraordinary gifts, 1 Cor. xii. 4, &c. attending the apostolical office, 1 Pet. iv. 10, 11. and elsewhere.
 3. Gifts signify charity, 2 Cor. ix. 15. Phil. iv. 17. and elsewhere.
 ———Neglect not the gift, 1 Tim. iv. 14. 2 Tim. i. 6.
 ———The heavenly gift, Heb. vi. 4.
 ———Gave gifts unto men, Eph. iv. 8.
 ———Offer gifts, Heb. v. 1. viii. 3, 4. ix. 9. xi. 4.

- Girdle*, Paul's girdle, Acts xxi. 11.
 — Your loins girt, Eph. vi. 14. 1 Pet. i. 13.
Glory, glorying.
 — From glory to glory, 2 Cor. iii. 18.
 — Glory of Christ, glory of the man, 1 Cor. xi. 7.
 — Glory of Christ, to be revealed, 1 Pet. iv. 13. v. 1.
 Rom. iii. 23. xv. 2.
 — The excellent glory, 2 Pet. i. 17.
Glory of God, John xi. 40. Acts vii. 55.
 — Is the end of the gospel, 2 Cor. i. 22. Phil. ii. 11,
 2 Cor. iv. 15.
 — Do all to the glory of God, 1 Cor. x. 31.
Glorying of St. Paul, 2 Cor. xi. & xii chapters.
 — Of the false teachers, *ibid.* See *Boasting*.
Glorified, Christ glorified not himself, Heb. v. 5.
God, his Being and Providence proved, Acts xiv. 17. xvii.
 27. 28.
 — Name of God, its use in the Hebrew tongue, 2 Cor.
 viii. 1. *Note* *ibid.*
 — Without God in the world, Eph. ii. 12.
 — To the unknown God, Acts xvii. 23.
 — Household of God, Eph. ii. 19.
 — Life of God, Eph. iv. 18. Increase of God, Col. ii. 19.
 — All that is called God, 2 Thess. ii. 4.
Godhead, Rom. 1. 20. Col. ii. 9.
Good things, give good things, Matth. vii. 7, 12.
 — That which is good, 1 Thess. v. 15.
 — That good thing, 1 Tim. 14.
 — Both good and evil, Heb. v. 14.
Good man, signifies a merciful man, Matth. i. 19. Acts xi.
 24. Rom. x. 7.
 — Doing good, *i. e.* charity, Luke vi. 33. Heb. xiii. 16. See
Doing.
Government. See *Magistrates*.
Gospel, whose praise is in the gospel, 2 Cor. viii. 8.
 — Of the circumcision, Gal. ii. 7.
Gospel, signifies a particular article, Gal. ii. 14. See *Christianity*.
Grace, χάρις, in the New Testament, is derived from, and an-
 swers to חֶסֶד in the Hebrew. Its primary sense is *favour*,
mercy, *bounty*: From whence it is branched out into several
 acceptations, some more general, others more limited
 and particular, under the following heads:
 1. Grace, *i. e.* Favour, free bounty, Rom. iv. 4, 16. i. 7.
 xii. 6. 1 Cor. xv. 10. 2 Cor. vi. 1. Gal. i. 3, 15. Eph. i.
 7, vi. 24. Phil. i. 2. 1 Thess. i. 1. v. 28. 2 Thess. iii. 16,
 18. Heb. iv. 16. xiii. 25. James iv. 6. See *Note* there.

2. Grace, *i. e.* the gospel religion, John i. 17. Acts xiii. 43. xv. 11. xviii. 27. Rom. iv. 2. vi. 14, 15. xi. 5, 6. Gal. i. 6. ii. 21. v. 4. Eph. i. 6. ii. 5, 8. 2 Theff. i. 12. ii. 16. Heb. xii. 15, 28. xiii. 9. 1 Pet. v. 12. 2 Pet. iii. 18. Jude iv. 1 Cor. i. 4.
3. Grace, *i. e.* the happy success of the gospel, Acts ix. 23. 1 Cor. i. 4.
4. Grace taken adjectively, by a Hebraism, signifies as much as Gracious, Acts xiv. 3. xx. 24, 32.
5. Grace, *i. e.* the apostolical office, and the endowments of the Spirit that qualified the apostles to discharge it, Rom. xii. 3. xv. 15. 1 Cor. iii. 10. Gal. ii. 9. Eph. iii. 2, 7, 8. iv. 7. 1 Pet. iv. 10, 11.
6. Grace, *i. e.* Charity, a charitable collection, 2 Cor. viii. 1, 6, 19. ix. 14.
7. Grace seems to signify the honour of suffering for Christianity, Phil. i. 7.
8. Grace, *i. e.* Edification, profit, Eph. iv. 29.
9. Grace, *i. e.* our final reward, 1 Pet. ii. 10. 13.
- Spirit of grace, Heb. x. 29. Let us have grace, Heb. xii. 28.
- Throne of grace, Heb. iv. 16. Grace for grace, John i. 16.
- Singing with grace, Col. iii. 16.
- Your speech be with grace, Col. iv. 6.
- Heart established with grace, Heb. xiii. 9.
- Grafted in*, Rom. xi. 17, 19.
- Greeks, Grecians, i. e.* Gentiles profelyted to the Jewish religion, Acts vi. 1. ix. 28. xi. 20. xiv. 1. xvii. 4. xix. 20. and elsewhere.
- Greeks, *i. e.* Gentiles, Acts xvi. 1. xvii. 12. xviii. 17. xix. 17. xx. 21. Rom. x. 12. Gal. iii. 28. Col. iii. 11. 1 Cor. i. 22, 23. and elsewhere.
- Grieve a brother*, Rom. xiv. 15.
- Grieved, the sense of it, 2 Cor. ii. 4, 5.
- Grieve the Holy Spirit, Eph. iv. 30.
- Groanings*, that cannot be uttered, Rom. viii. 26.
- We groan, Rom. viii. 22, 23. 1 Cor. v. 2, 4.

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- HAGAR*, Gal. iv. 21, &c.
- Hair*, long hair, 1 Cor. xi. 14, 15.
- Habitation of God*, Eph. vi. 22.
- Hanged himself*, the sense of it, Matth. xxvii. 5. Acts i. 18.
- Hard to be understood*, the sense of it, 2 Pet. iii. 16.
- Hand of God*. Luke i. 66. Acts xi. 21. and elsewhere.
- Right hand of God, Acts ii. 25, 33, 34. v. 31. vii. 55, 56. Eph. i. 20. Coloss. iii. 1. Heb. i. 3, 13. viii. 1. x. 12. xii. 2. 1 Pet. iii. 22.
- At hand, the Lord is at hand, Phil. iv. 5.

- Hand*, with my own hand, Rom. xvi. 26. 1 Cor. x. 20.
 2 Theff. iii. 17.
 —Holy hands, 1 Tim. ii. 8. 2 Tim. i. 6.
Hands, imposition of hands, used in ordaining to any special office, work or message, Acts vi. 6. xiii. 3. xix. 6. 1 Tim. i. 18. iv. 14. v. 22.
 —In giving blessing, and imparting the gifts of the Holy Ghost, Acts viii. 17. ix. 17. Heb. vi. 2.
 —On the right hand and left, 2 Cor. vi. 7.
Have, hath, the sense of it, Mark iv. 25. Luke viii. 18. 1 Cor. vii. 2.
Hated, Esau have I hated, Rom. ix. 13.
Hay, wood, stubble, 1 Cor. iii. 12.
Head, the head, 1 Cor. xi. 3, 6, 7. Col. ii. 19.
 —Covering, uncovering the head, 1 Cor. xi. 3, 5, 6, 7, 13, 14.
Healed, faith to be healed, Acts xiv. 9.
Health, the sense of it, Acts xxvii. 34.
Heart, of one heart, Acts iv. 32.
 —Harden not your hearts, Heb. iii. 8, 13. Gal. iii. 2, 5.
Hearing, Acts xxviii. 26. Rom. x. 17.
Heathens. See *Gentiles*.
Heaven, the third, 2 Cor. xii. 2.
Heavenly, the, 1 Cor. xv. 48, 49. See *Earth*.
Heavenly things, Heb. viii. 5. ix. 23.
 —Shake the heavens, Heb. xii. 26. Luke xxi. 26.
Hebrews, who? Acts vi. 1. Preface to Hebrews.
 —Hebrew tongue, what? Acts i. 19. xxvi. 14. xxi. 40.
 —Hebrew of the Hebrews, Phil. iii. 5.
Heir, a metaphor, Gal. iv. 1. &c.
 —Heir of all things, Heb. i. 2.
 —Of promise, Heb. vi. 17.
Hell, one sense of it, 2 Pet. ii. 4.
 —The sense of it the grave, Acts ii. 27, 31. 1 Cor. xv. 55.
 —Fire, Matth. v. 22, 29, 30. Luke xii. 5. Matth. xxiii. 33.
Helmet of salvation, Eph. vi. 17. 1 Theff. v. 8.
Heretics, Tit. iii. 10.
Heresies, 2 Pet. ii. 1, 2. 1 John and Jude. See *False Teachers*.
Herod terrified at the birth of Jesus, why? Matth. ii. 3.
 —His cruelty, Matth. ii. 18.
 —Persecutes the church, Acts xii. 1.
Herod Agrippa, his death, Acts xii. 21, 23.
Higher than the heavens, Heb. vii. 26.
Holy, holiness, Heb. xii. 14. 1 Pet. i. 15, 16. See *Obedience*.
Holy Place, holy of holies, Heb. ix. 3, 8, 12. x. 19.
Honest, things honest, 2 Cor. viii. 21. Phil. iv. 8. 2 Cor. xiii. 7.
 —Walk honestly, 1 Theff. iv. 12. 1 Pet. ii. 12. Rom. xiii. 13. Heb. xiii. 18.

- Honour*, double honour, 1 Tim. v. 3, 17.
 — Possess your vessels in honour, 1 Theff. iv. 4.
Hope, Christian hope, Tit. ii. 13. Heb. vii. 19. and elsewhere,
 — Hope of Israel, what? Acts xxviii. 20.
 — Them that have no hope, 1 Theff. iv. 13.
Hospitality recommended, Heb. xiii. 12. 1 Pet. iv. 9.
 3 John v. 6.
Hour, the third hour, Acts ii. 15. Mark xv. 25.
 — Sixth hour, Matth. xx. 5.
 — Ninth hour, Acts iii. 1. x. 3.
 — Eleventh hour, Matth. xx. 6.
House, from house to house, Acts ii. 46.
House-Top, Acts x. 9.
House of God, Heb. x. 21. 1 Pet. iv. 17.
Household of faith, Gal. vi. 10.
 — Of God, Eph. ii. 19.
 — Of Onesiphorus, 2 Tim. iv. 19.
 — Of Stephanus, 1 Cor. i. 16.
 — Cæsar's household, Phil. iv. 22.
Humility, its necessity and excellency, Matth. xviii. 2, 3, &c.
 xx 26, 27, 28. John xiii. 13, 17.
 — Its blessing, Matth. v. 3. James iv. 6, 7, 8. 1 Pet. v. 5, 6.
Husbands, their duty, Eph. v. 23, 25. Col. iii. 19. 1 Pet.
 iii. 7. See *Preface to Ephesians*.

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- JAMES*, brother of John, Acts xii. 2.
James, bishop of Jerusalem, Acts xii. 17. James i. 1. and
 Preface to James.
Jannes and Jambres, 2 Tim. iii. 8.
Jaylor converted, Acts xvi. 27.
Iconium, Paul there, Acts xvi. 1.
Idols, idol feasts. 1 Cor. chap. viii. and x.
 — Pollution of idols, Acts xv. 20.
Jerusalem, the destruction of it foretold, Matth. xxiv. Mark
 xiii. Luke xvii. 20, &c. Luke xxi. 1 Theff. v. 1, 2, 3.
 2 Pet. iii. 10. See *Day of the Lord, and coming of Christ*.
Jerusalem, i. e. the church, Gal. iv. 24, 25.
 — The heavenly Jerusalem, Heb. xii. 22.
Jesus, the meaning of that name, Matth. i. 21.
 — That Jesus is the true Messiah, the main article of
 Christianity. See *Christ and Faith*.
 — Bar-Jesus. See *Elymas*.
Jesting forbidden, Ephes. v. 4.
Jews, their vices, Rom. ii. and chap. iii. 20, &c. 2 Tim.
 iii. 2. James i. 1, &c.
 — Their rejection, Matth. viii. 12. xxi. 43, &c. xxii. 7.
 — Their destruction foretold, Matth. xxiv. See *Jerusalem*.
Jews,

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- Jews*, their privileges, Rom. ix. 4, 5. Rom. ii. 17, 18, 19, 20.
 —Were first to be preached to, Acts ix. 20. xi. 12, 13, 14, 15. xvii. 1, 2. xviii. 4. xix. 8.
Jews, signifies Jewish Christians, Gal. ii. 13.
Ignorance an excuse for sin, and how far, Acts iii. 17. 1 Tim. i. 13. Luke xii. 48. John xv. 22.
Illuminated, Heb. x. 32. See *Enlightened*.
Image, the sense of it.
 —Of his person, Heb. i. 3.
 —Very image of the things, Heb. x. 1.
 —Image of the earthy, heavenly, 1 Cor. xv. 49.
 —Conformed to the image of God, of Christ, Rom. viii. 29. 2 Cor. iii. 18.
 —Jupiter's image, Acts xix. 35.
Image-worship forbidden. See *Idol*, *Idolatry*.
Immortality, 1 Tim. vi. 16. 1 Tim. i. 10.
Impossible, the sense of it, Heb. vi. 4. Mat. xix. 26. Lu. xvii. 1.
Imputed. See *Accounted*.
Incestuous Corinthian, 1 Cor. v.
Indifferent things, Rom. xiv. 1 Cor. viii. 7. 13.
Industry encouraged, 2 Thess. iii. 6, &c.
Inheritance of the saints, Eph. i. 14, 18. Acts xxvi. 18. Heb. vi. 12, and elsewhere.
 —By inheritance Christ obtained a more excellent name, Heb. i. 4.
Infirmity, one sense of it, Rom. vi. 19. xv. 1.
 —Another, 2 Cor. xi. 30. xii. 5, 10.
 —Another, 1 Tim. v. 23. See *Weak*.
Infidelity, obstinate infidelity, not to be cured by miracles : The great danger of it, the unreasonableness of it, Mat. xvi. 4. See *Apostacy*.
Interpretation, private, 2 Pet. i. 20. Of tongues, 1 Cor. xii. 20. xiv. 26.
Interrogations, their use in the Eastern languages, 1 Cor. ix. 5.
Intercession of Christ, Heb. vii. 25. 1 John ii. 1.
 —Of the Spirit, what? Rom. viii. 26, 27.
 —Another sense of it, Rom. xi. 2.
John Baptist, the design of his baptism and preaching, Mat. iii. 1, &c. Mark i. 1, 8. Luke i. 14, &c. Luke iii. 1, &c. Acts i. 4. xiii. 24, 25. xix. 4. John i. 6, 7, 8, 15, 23, &c. iii. 25, &c.
 —Jesus, his character of him, Mat. xi. 10, 11, &c.
 —His death, Mat. xiv. 6, 7, &c.
 —Why Jesus would be baptized by him, Mat. iii. 14, 15.
John, Mark, Acts xii. 25.
Joseph of Arimathea, Luke xiii. 50, &c.

Join unto, Acts v. 13. viii. 29. ix. 26.

— To the Lord, to a harlot, 1 Cor. vi. 16, 17.

Israel of God, Gal. vi. 16.

— After the flesh, 1 Cor. x. 18. } See *Jews*.

Judas the traitor, Acts i. 16, &c.

— Another Judas, Acts xxxvi. 37.

Judgment, future judgment. The certainty of it, Acts xvii. 31. Rom. ii. 16. 2 Cor. v. 10.

— Descriptions of the last judgment, Mat. xxv. 31, &c. 1 Theff. iv. 15, 16, 17. 1 Theff. v. 1, 2, 3. 2 Theff. i. 7, 8, 9, 10. 2 Pet. iii. 7, 14.

— These descriptions are often mixed up with, and expressed in the same terms with those of the destruction of Jerusalem. See Pref. to Theff. § 4. Pref. to 1 Pet. § 5. See also, In day of the Lord. Coming of Christ. Jews and Jerusalem.

— God's final judgment will be impartial, Matth. xvi. 27. Rom. ii. 2, 10, 11, 26, 27.

Judging, rash judging condemned. See *Censoriousness*.

— Judges of evil thoughts, James ii. 4.

— Judgment begin at the House of God, 1 Pet. iv. 17.

— His judgment was taken away, Acts viii. 33.

— I give my judgment, 1 Cor. vii. 25.

Justice enjoined, Matth. vii. 12.

Just, just man, *δικαιος* *i. e.* merciful, Mark i. 19. Acts x. 22.

— The larger sense of it, Acts xxiv. 15. Heb. xii. 23.

— The just one, Acts iii. 14. vii. 52. xxii. 14. James v. 6.

Justification, justify : Mostly signifies the pardon of sin ; and our being put into a state of salvation, upon the conditions of the gospel, Acts xiii. 39. Rom. iii. 30. iv. 5. v. 1. viii. 30. Gal. ii. 16, 17, 21. v. 4. Tit. iii. 7. James ii. 21, 22, &c. and elsewhere.

— Abraham justified, Rom. iv. 2. James ii. 21.

— God justified, Rom. iii. 4. 1 Tim. iii. 16.

— Justifieth the ungodly, Rom. iv. 5.

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KINDRED of the high priest, what ? Acts iv. 6.

Kingdom of heaven, of God, of Christ, *i. e.* the gospel-religion, Mat. iv. 23. xiii. 28. vi. 33. xii. 28. Mark i. 14. Luke i. 33. viii. 10. xiii. 18, 20. and in abundance of other places.

Kingdom of God, *i. e.* future glory and happiness, Luke xiii. 23. 28. 1 Cor. vi. 9, xv. 50. 2 Tim. iv. 18. 2 Pet. i. 11. 1 Tim. iv. 1. Acts xiv. 22. and elsewhere.

Kingdom of Israel, understood of a temporal monarchy, Acts i. 6. Luke xvii. 20, 21. John xviii. 36.

Kiss, holy kiss, Rom. xv. 16. 1 Theff. v. 26. 1 Pet. v. 14.

Kneeling, a posture of worship, Acts vii. 60. ix. 40. xx. 36. xxi. 5. 1 Theff. v. 26. *Kneeling*,

Kneeling, bow the knee, Ephes. iii. 14. Phil. ii. 10.

———The feeble knees, Heb. xii. 12.

Know, to know, i. e. to love and approve of, Matth. vii. 23.

1 Cor. viii. 3. John x. 14. Gal. iv. 9.

———To know nothing among you, 1 Cor. ii. 2.

———To know God, Christ, 1 Theff. iv. 5. 2 Theff. i. 8.

1 John ii. 6. the note there.

Knowledge is a great aggravation of sin, Matth. xi. 21, 24.

Mark vi. 11. James iv. 17. See *Ignorance*.

———One sense of it, 1 Cor. viii. 1, 2, 7, 10, 11.

———Another, 1 Cor. i. 5. xiii. 2. 2 Cor. viii. 7.

———The word of knowledge, 1 Cor. xii. 8.

———By knowledge, 1 Cor. xiv. 6. 2 Cor. vi. 6.

———Form of knowledge, Rom. ii. 20.

———Husbands dwell with their wives according to knowledge, 1 Pet. iii. 7.

———Add to virtue knowledge, 2 Pet. iii. 5.

Known, i. e. approved, John x. 14. See *Know*.

Known unto God are all his works, Acts xv. 18.

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LABOUR, that labour among you, 1 Theff. v. 12. 1 Tim.

v. 17. 1 Cor. xvi. 16.

———Of love, Heb. vi. 10.

Lame Christian, Heb. xiii. 13. See *Weak*.

Laodicea, the epistle, Col. iv. 16.

Law, going to law, how far forbidden, Matth. v. 40. Cor. vi. 1, 6.

———The Mosaical law, how taken? Rom. iv. 13.

1. The ceremonial law not of eternal obligation, but temporary, typical and figurative, Acts vii. 44, 50. Gal. iii. 19, 26. Heb. viii. 7, 13. ix. 9, 10. x. 1, &c. xii. 27. See *Ceremonial*.

2. It cannot justify men, nor is necessary to a Christian, Rom. iii. 20. iv. 15. Gal. chapters iii. iv. and v. Heb. vii. 11.

———Jewish, how terribly delivered, Heb. xii. 18.

———Law and prophets, i. e. the Old Testament, Rom. iii. 19, 21. Gal. iv. 21.

———Lawful, i. e. possible, 2 Cor. vi. 1, 6.

———Them that are without law, 1 Cor. ix. 21.

———Dead to the law, Gal. ii. 19.

———The royal law, James ii. 8.

———The law is open, Acts xix. 38.

———How Christ fulfilled the law, Matth. v. 17, 18. Rom. x. 4.

———Lawfully used, 1 Tim. i. 8.

———Strive lawfully, 2 Tim. ii. 5.

———All things are lawful, 1 Cor. xvi. 18.

- Learn*, learned the sense of it, Heb. v. 8.
 —Much learning made thee mad, Acts xxvi. 24.
 —Moses was learned, Acts vii. 22.
Letteth, he that letteth, 2 Theff. ii. 7.
Letter, the oldness of the letter, Rom. vii. 6.
 —Letter killeth, 2 Cor. iii. 6.
 —Letter and spirit, *ibid*.
 —His letters are weighty, 2 Cor. x. 10.
 —How large a letter the sense of it, Gal. vi. 11.
Liberty, Christian liberty, 1 Pet. ii. 16. Gal. ii. 4.
 —Called to liberty, Gal. v. 1, 13.
 —Law of liberty, James i. 15. ii. 12.
 —Cautions how to use our liberty, 1 Pet. ii. 16. Gal. v. 13. 1 Cor. viii. 19.
Liberty, another sense of it, 2 Cor. iii. 17.
Libertines, the synagogue of Libertines, Acts vi. 9.
Life, future life.
 —Hid with Christ in God, Col. iii. 3.
 —All the words of this life, Acts v. 20.
 —Book of life. See *Book*.
 —The true God, and eternal life, 1 John v. 20.
Light, in the light, of light, &c. Eph. v. 8. 1 Theff. v. 5.
 1 John ii. 8. 1 John i. 5, 6, 7.
 —Dwelleth in light, 1 Tim. vi. 6.
 —Father of lights, James i. 17.
Like, a prophet like unto me, the sense of it, Acts iii. 22. vii. 37.
Line, another man's line, 2 Cor. x. 16.
Live unto God, Christ liveth in me, Gal. ii. 20.
 —To live is Christ, Phil. i. 21.
 —Now we live, 1 Theff. iij. 8.
Locusts, what? Matth. iii. 4.
Lord, to do a thing unto the Lord, Rom. xiv. 6.
 —To live, die unto the Lord, Rom. xiv. 8.
 —In the flesh, and in the Lord, Philem. 16.
 —To see the Lord, Heb. xii. 14.
 —In the Lord, Rom. xvi. 2. 1 Cor. vii. 39. ix. 1. Eph. ii. 21. iv. 17. v. 8. 1 Theff. iii. 8. and elsewhere.
 —Lord of dead and living, Rom. xiv. 9.
 —For the Lord's sake, 1 Pet. ii. 13.
Love, Christian love enjoined, John xiii. 34, 35. xv. 12, 13, 14. Rom. xiii. 18.
 —God is love, 1 John iv. 16. See *Charity*.
Loved, Jacob have I loved, Rom. ix. 13.
Luke, the author of the Acts, Acts i. 1.
 —Was a physician, Col. iv. 14.
Lydia converted, Acts xvi. 14.
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Liar, make God a liar, 1 John i. 10. v. 10.

Lying forbidden, Eph. iv. 25. Col. iii. 9.

—Let God be true and every man a liar, Rom. iii. 4.

—Cretians always liars, Tit. i. 12.

Lion, the lion, 2 Tim. iv. 17.

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MAGISTRATES, their duty, and the end of their office,
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—Our duty to them, Rom. xiii. 1, &c. Tit iii. 1. 1 Pet.
ii. 13, 14. Matth. xxii. 21.

Mammon of unrighteousness, Matth. xvi. 9.

Man, Son of Man, Heb. ii. 6. Matth. viii. 20. Mark ii. 10.

John v. 27. Luke ix. 22: and elsewhere.

Man after man, by man, of man, Gal. i. 11, 12. Luke vii. 34.

—After the manner of men. See *Men*.

—The old man, new man, Col. iii. 9, 10.

—Man of sin, 2 Thess. ii. 3.

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Marriage recommended, 1 Cor. vii. 2. Heb. xiii. 4.

—Why discouraged, 1 Cor. vii. 9.

Marriage with infidels forbidden, 1 Cor. vii. 39. 2 Cor. vi. 14.

—Forbidden to marry, 1 Tim. iv. 3.

Mary and *Martha*, Luke x. 38.

Masters, their duty, Eph. vi. 9. Col. iv. 1. 1 Pet. ii. 13.

Masters, i. e. Teachers, doctors, Mat. xxiii. 10. James iii. 1.

Matter, in any matter. 1 Thess. vi. 4.

Matthias chosen, Acts i. 23.

Measure, beyond our measure, 2 Cor. x. 13, 14, 15.

—Of the stature of Christ, Eph. iv. 13.

Meat, strong meat, Heb. v. 12, 13. 1 Cor. iii. 2.

Meats and drinks. See *Indifferent things*.

—Spiritual meat, 1 Cor. x. 3.

Mediator of one, Gal. iii. 19, 20.

—One mediator, 1 Tim. ii. 5.

Mediatorship of Christ, the excellency and necessity of it,

Heb. viii. 6. xii. 24. ix. 15. vii. 3, 20, 26. viii. 1. ix.

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Meekness recommended, Matth. v. 5. See *Humility*.

Melchizedeck, Heb. v. 6, 10. vii. 1.

Melita, the isle, Acts xxviii. 1.

Men, after the manner of men, Rom. iii. 5. Gal. iii. 15.

—Taken for angels, Acts i. 10.

—Of men, Gal. i. 1. See *Man*.

Mercurius, Acts xiv. 12.

Mercy, the benefits of it, James ii. 13. See *Charity*.

—Sure mercies of David, Acts xiii. 34.

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- Mercy*, on whom I will have mercy, Rom. ix. 18.
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Merry, the sense of it, James v. 13.
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Milk, need of milk, Heb. v. 12, 13. 1 Cor. ii. 2.
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- OATH*, the lewdness and use of an oath, Heb. vi. 16.
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- Predestinate*, predestination, signifies God's purpose to call the Gentiles into the Christian Church, Rom. viii. 29, 30. Eph. i. 5, 11. See *Chosen*.
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- Presence*, St. Paul's presence weak, 1 Cor. x. 10.
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- Price*, bought with a price, 1 Cor. vii. 25.
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1. To foretel future events, Acts xi. 27, 28. xiii. 1. xv. 32. xxi. 9. See 1 Cor. xi. xii. and xiv chapters.
 - Or explaining foregoing events, Matth. xxvi. 68. Mark xiv. 65. Luke xxii. 64.
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- Prophecies* prove the truth of Christianity, 2 Pet. i. 19, 20, 21.
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- Proportion* of faith, what? Rom. xii. 6.
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- Punishment*. future, will be proportioned to mens sins, Luke xii. 47, 48. Mat. xvi. 27. 2 Tim. iv. 14.
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- Reprobate*, the sense of it, 2 Cor. xiii. 5, 6, Tit. i. 16. Rom. i. 25. 2 Tim. iii. 8.
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- Reward*, future reward will be proportionate to mens virtues, Mat. xvi. 27. x. 41. Luke xix. 15, 19. Mat. xiii. 12. 1 Cor. iii. 8. 1 Cor. ix. 17, 18, and elsewhere. See *Punishment*.
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- Revelation*, the sense of it, Gal. ii. 2. 1 Cor. xiv. 6, 26. Eph. i. 17.
 ——— God will reveal even this, Phil. iii. 15.
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- Riches*, riches of the world. of the Gentiles, Rom. xi. 12.

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 ———And mercy, Matth. i. 19. Acts x. 22.
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Sanctification, sanctified, signifies,

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2. Being made Christians, or dedicated to God, through Christ, Acts xx. 32. 1 Cor. i. 2. Jude 1. 1 Cor. vi. 11. vii. 14. and elsewhere.
 3. It signifies also to assist, confirm, cleanse, pardon, or consecrate, John xvii. 17, 19. 1 Thess. v. 23. Rom. xv. 16. Heb. ix. 13.
- And to make a thing lawful, 1 Tim. iv. 5.
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- Seasoned with salt, Col. iv. 6.
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- Satan*, to deliver unto Satan, 1 Cor. v. 5. 1 Tim. i. 20.
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- Schoolmaster*, the law a schoolmaster, Gal. iii. 24, 25.
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- Sea*, baptized in the sea, 1 Cor. x. 1, 2.
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